The RELIEF SOCIETY MAGAZINE

NO. 7 LESSONS FOR OCTOBER JULY, 194

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All articles listed above are obtainable only from
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A special centennial commemorative book will be issued by the General Board during y. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture d story the history of Relief Society from its beginning to the close of its first century, March 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of lief Society," and the centennial insignia stamped in gold. The price of the book has been pt as low as possible—fifty cents per copy, postpaid—whether single copies or quantity s are ordered.
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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Sain

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RELIEF SOCIETY MAGAZINE

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The Mormon Battalion Monument

T. J. Howells, M. D.

THE Mormon Battalion Monument commemorates one of the longest and most difficult infantry marches in history. This Monument, a structure of rare artistic merit, is the work of Gilbert Riswold. It is beautifully located on the Utah State Capitol grounds, and overlooks the great Salt Lake Valley. The Wasatch Mountains make an impressive background.

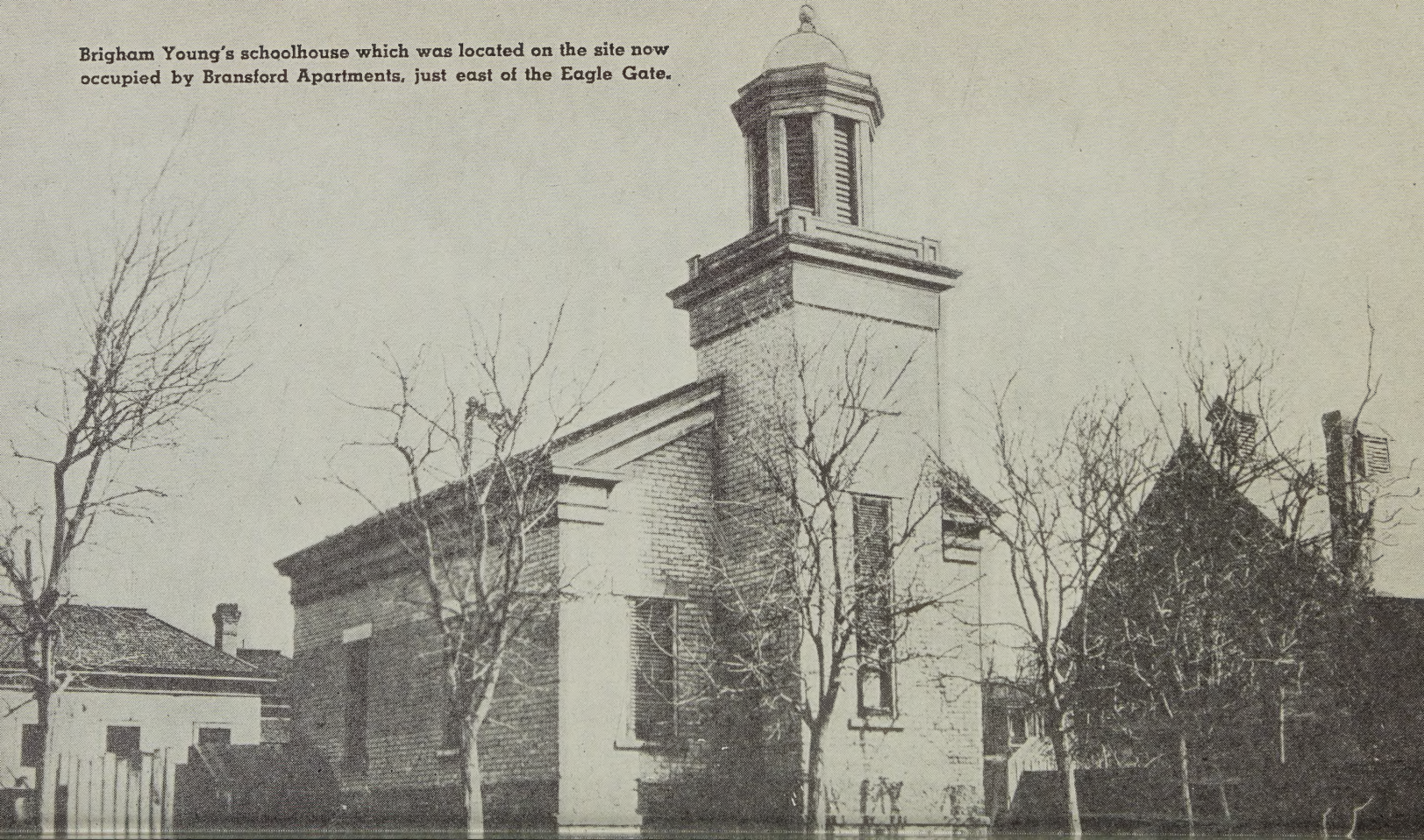
This Monument typifies the "Spirit of the West," and is unique and original in design. Impressive indeed is the bronze figure of the Mormon soldier mounted on the front of the structure. This rugged individual, poorly equipped, with inadequate supplies, marched 2000 miles over hot desert sands, trackless plains, and through cold mountain passes, from the Missouri River to the Pacific Ocean, at the call of his country and his church.

History does not record a march fraught with more dangers and greater hardships. The Mormon Battalion hero was the vanguard of civilization in the West. He possessed a spirit unconquerable, and with complete trust in God, accomplished a seemingly impossible feat.

The Mormon Battalion Monument is beautifully executed. It is a delight to tourists and visitors; and today, more than ever before, it is an inspiration to all.

Editor's note: The cover photograph is by Dr. T. J. Howells. This picture is a striking view of the Mormon Battalion Monument, bringing out in bold relief the predominating figure, the heroic Mormon soldier, and showing with unusual clearness the accompanying group which depicts the hardships and sorrows incident to this historical trek.

Cover arrangements are by Evan Jensen.



Brigham Young's schoolhouse which was located on the site now occupied by Bransford Apartments, just east of the Eagle Gate.

RELIEF SOCIETY

. 29, No. 7 **MAGAZINE** JULY 1942

Education In Early Utah

Dr. L. H. Creer

University of Utah

IT has often been charged that Brigham Young and Mormon Church leaders were not interested in education. Nothing could be further from the truth. Not only did Brigham Young maintain his own private school at great expense to himself and family, but as Governor of the Territory (1850-1857) and as President of the Church (1847-1877), he continually urged the Saints to establish better schools and advocated incessantly as a means to this end the progressive principles of free common schools and equalization in education practices through the medium of state aid. As the Pioneers were leaving Winter Quarters for their new Zion in the Valley of the Great Salt Lake, the great Mormon leader, standing on the banks of the Missouri River, demonstrated his interest in education convincingly by counseling his co-religionists as follows: "It is desirable that all Saints should improve every opportunity of securing at least a copy of every available treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter to gain the attention of children and cause them to learn to read; and every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writing, maps, etc., to present to the general Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile valuable works on every science and subject for the benefit of the rising generation. We had a printing press, and anyone who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments together with all rare specimens of natural curiosities and works of art that can be gathered." And says Clarissa Young Spencer,

the President's daughter: "The Saints heeded his words, and any who could, tucked in an old textbook among the blankets and sent word back to those who were following to do the same."

Immediately upon arrival in the Valley of the Great Salt Lake, the Pioneers began the erection of buildings to serve the double purpose of school and Church needs. Meanwhile, the first primitive schools were held in tents or by the light of the campfire. Thus Mary Jane Dilworth held school in a military tent in the Old Fort beginning in October 1847, and George Albert Smith is said to have held classes by light of campfire at Parowan in 1851. Speaking of Miss Dilworth's school, Mrs. Spencer says: "The schoolhouse was an old military tent, shaped round like a wigwam and placed near the center of the fort. The teacher had the dignity of an old camp stool for a seat, but the nine pupils had to be content with logs. The school was opened with prayer, and the first day was spent learning a psalm from the *Bible* and singing songs. Writing materials were varied and unique. Some of the pupils had slates and pencils, and others had pens and paper, but those who had neither took charcoal and wrote on smooth logs or dried bark of the white mountain birch. When nothing better was available for the mid-day meal, the children went out and dug sego roots." Mrs. Clarilla Browning, Ogden's first school teacher, records in her diary: "I arrived at Brown's Fort October 27, 1849. That winter I taught school in a log house situated about five blocks south of the present railway depot. We had to collect letter from scraps of paper and old books these we pasted on paddles. We also made letters on the inside and outside of our hands. In this way the children learned to read."

THE eighth enactment of the State of Deseret, February 28 1850, provided for the chartering of the University of Deseret with an annual maintenance appropriation of $5,000. Its purpose was twofold "to provide a place where members of the rising generation might be schooled in good citizenship, and where district and ward teachers might prepare themselves to head grammar schools." The Chancellor and Board of Regents were commissioned to organize branch institutions elsewhere, prepare textbooks and open a free school institution for the benefit of orphans and other indigent persons. Thus the first school legislation provided for the supervision of all primary schools by the Chancellor and Board of Regents of the University. The first Chancellor was Orson Spencer, and the personnel of the first Board of Regents included W. W. Phelps Albert Carrington, Elias Smith Daniel H. Wells, Hosea Stout, John M. Bernhisel, Orson Pratt, Daniel Spencer, William L. Appleby, Zerubbabel Snow, Samuel W. Richards and Robert L. Campbell. David Fullmer was chosen treasurer.

The University of Deseret under the title of "Parent School" was opened for the first time on Monday November 11, 1850, in the home of John Pack in the Seventeenth Ward Dr. Cyrus Collins, A. M., enroute to California and the gold fields halted his journey long enough to instruct the first class, some forty

nen, and "lectured on history, lit-rature, and philosophy." Before the nd of the quarter, Doctor Collins ad been succeeded by Chancellor pencer and W. W. Phelps, "whose ectures were scholarly and inspiring, espite primitive surroundings." Owing to the lack of room, the chool was organized for men only. The tuition was eight dollars per uarter. The second term was open-d in February 1851, in the upper oom of the Council House. At this ession, forty pupils, male and fe-nale, were enrolled. Subsequently, he school was held in the Thir-eenth Ward Hall. A few years la-er, however, owing to the lack of unds and limited patronage, the Parent School was discontinued. For nearly fifteen years, the University ontinued in abeyance with only a nominal existence. Then in 1867, he school was reopened as a com-nercial college under the supervi-ion of D. O. Calder. The first "real University" had its inception in 1869 nder the brilliant leadership of Dr. ohn R. Park.

The only financial aid tendered he University by the Federal Gov-rnment was an appropriation of 5,000 for a library. The books were urchased by Territorial Delegate ohn M. Bernhisel and freighted cross the plains in 1851 by Wilford Woodruff. "The books consisted argely of ancient and modern clas-ics," records Mrs. Spencer. "Two arge globes were also brought by ox eam. One was a map of the world nd the other an astronomical map. During the Fourth of July celebra-iton in '69, these globes, mounted n platforms, were hauled in the rocession on wagons."

In his annual message to the Ter-ritorial Legislature in the fall of 1851, Governor Young commented: "The grounds of the University are partly enclosed with a very good wall, and a building designed for its temporary use is commenced in the Thirteenth Ward of this city." The site selected for the permanent location of the University was the present campus of the University of Utah overlooking the Valley from the east bench. And says Mrs. Spencer: "They decided to enclose the grounds with a rock wall, and one hundred thirty-five rods of this wall were actually completed by 1853, with enough stone hauled to build three-fourths of a mile more. The City Council passed a law designating ground in the vicinity as herding and grazing ground for the animals of the men who should be working on the University."

THE Legislative Assembly of the Territory of Utah on October 4, 1851, passed the first law dealing with elementary education. It provided for the appointment by the Chancellor and Board of Regents of the University of Deseret of a Superintendent of Primary Schools "to provide for the formation of a uniform system of public instruction throughout the Territory." This relieved the Chancellor from direct responsibility over primary schools. By Act of March 4, 1852, the county courts were directed to divide the counties into school districts and caused to be elected three trustees in each, "who were to supervise the schools as well as levy and collect taxes for them." Thus were created the first school districts in the Territory. By Act of December 30, 1854, County Boards of Examiners, comprising three men, were created to

determine the qualifications of teachers and to compile statistical data for the Territorial superintendent. District trustees by this enactment were authorized to levy taxes and collect revenues "for buildings, appendages, repairs, fuel, etc.;" but not for teachers' salaries. Revenue for salaries was to be obtained solely through tuitions and private donations. This was a common practice in Utah until 1866. Throughout this early period, be it noted, Brigham Young advocated state aid for common schools, an idea far in advance of his time and one which failed of fruition until three-quarters of a century later. "Thus," says Neff, "purse control of the schools rested where it originated, exclusively with the local units." And further: "While this decentralized system which thus insured complete local autonomy, was democratic in the sense of that day, it militated against the poor, in that it rejected the principle of distribution of education costs according to the ability to pay. Failure to recognize that teachers' salaries was another charge against taxable property, was another prejudice that blocked progress."

Practically every governor of the Territory, beginning with Governor Young urged and recommended the establishment of free common schools. For example, Governor Cumming in his annual message to the legislature on November 12, 1860, said: "But as yet you have no free or common schools, and I would again impress upon you the vital importance of appropriating a portion of the Territorial revenue to the establishment and maintenance of such schools." The substance of this message was repeated in 1861 by Governor Dawson, in 1864 by Governor Doty, in 1865 by Governor Durkee, and in 1869 by Acting Governor Higgins. But the problems were arduous and obstacles practically insurmountable. Lack of finances, common to any pioneer society, refusal of some Gentiles to pay taxes for the support of what they considered to be Mormon theological seminaries and this action defended in test cases before the district federal courts, and the complete indifference of the Federal Government toward the problem, precluded the realization of the establishment of free public schools within the Territory. The Territorial Legislature memorialized Congress for aid in 1852, 1853, 1854, and intermittently thereafter during the entire Territorial period. In the 1854 resolution, the situation was put most convincingly in this wise: " . . . situated as we are remote from the multiplied facilities for improvement possessed by the other states and territories, *and unable to avail ourselves of the advantages arising from the lease or sale of certain public lands, invariably appropriated for school purposes, from the fact that no land bill has as yet been passed for Utah;* we feel to urge our claims upon the generosity of your honorable body with the assurance that they will meet a response, generous on your part and highly necessary and advantageous on ours; and your memorialists, as in duty bound, will ever pray." But to all such petitions Congress turned a deaf ear. "We have never had one dollar from any source to aid in the cause of education," said George A. Smith in a conference sermon October 8, 1865. "We have built our schoolhouses, hired

ır school teachers, paid the school ills of our poor—have done everyning that has been done in educaon, without one dollar of encourgement from the parent governent. I have been astonished at this. suppose that it is the policy of the overnment to extend the facilities education but it has not been one here; not one solitary dime has een received by Utah, while milons upon millions have gone into ıe treasuries of other states and tertories for school purposes from the ederal Government." Even the vo reserved sections in each survey wnship appropriated through the orthwest Ordinance (1787) for hool purposes were withheld in tah until statehood was acquired 1896.

The most important educational w in early Utah was that of Janary 19, 1866, bringing for the first me the *compensation of the achers within the province of hool appropriation*. Up to this me, teachers' salaries had been ased on a four dollar to eight dolr per quarter tuition; now it came nder district taxable provision for hool maintenance. Unfortunately, owever, this provision was permisve, not mandatory. The law also rovided for the appointment of the erritorial superintendent by joint ssion of the Legislative Assembly, nd also for the popular election of unty superintendents.

A DISTINCTIVE characteristic of the school system of this area was ıe degree to which it was permeated ith Mormon religious thought and tmosphere. Note, for instance, the llowing account taken from the eseret *News* of April 1, 1857: "On riday 13th ult., we were present at the examination and close of the winter term of the Twelfth Ward School, Bishop L. W. Hardy, principal, assisted by Miss E. R. Bunnell. The average attendance during the quarter has been 70 scholars, their ages ranging from four to twenty-five years. The principal classes are as follows: First Reading Class—text book, the *Bible, Book of Mormon,* and *Doctrine and Covenants*—forty-three; Writing Class—forty; Arithmetic — twenty-seven; Grammar—eight; Geography—twenty-three. The smaller or infant class compose about one-third of the school. The introduction of the *Bible, Book of Mormon,* and *Doctrine and Covenants* has been attended with the most happy results. Uniformity of books for a large class has been attained, the lack of which hitherto very much increased the labors of teachers and retarded the progress of scholars. Added to these, another benefit has accrued from the introduction of these books, namely the planting in the mind of the youth a knowledge of the Scriptures and of the sacred records and commandments revealed through the Prophet Joseph."

The importance of religious instruction in the schools was stressed by Daniel H. Wells in his sermon of April 8, 1867. In part, he said: "Let us provide schools, competent teachers, and good books for our children, and let us pay our teachers. I would have no objection to seeing the standard works of the Church introduced into our schools that our children may be taught more pertaining to the principles of the Gospel in the future than they are at the present." At the same conference session President Young remarked:

"I do hope and pray that you, my brothers and sisters, be careful to observe what Brother Wells has said in regard to introducing into our schools the *Bible, Book of Mormon,* and the *Doctrine and Covenants,* and all the works pertaining to our faith, that our children may become acquainted with its principles, and that our young men when they grow up to preach, may not be as ignorant as they have been hitherto. Introduce every kind of useful studies into our schools." And added Erastus Snow: "I cannot speak too highly in favor of those good books that have been recommended to our schools—the *Bible, Book of Mormon,* and *Doctrine and Covenants*—and all other good books—*for the foundation of all true education is knowledge of God.*"

Because of the absence of free common schools, private schools, both Mormon and non-Mormon, were not uncommon in Utah Territory. Most interesting of these, perhaps, was Brigham Young's own school on the site of the modern Bransford Apartments, just east of Eagle Gate, concerning which the celebrated traveler, Albert D. Richardson, who visited Salt Lake City in 1865, has this to say: "By Brigham's invitation, I spent an hour in his school. Its register bore the names of 34 pupils; three were Brigham's grandchildren, all the rest his own sons and daughters. There were twenty-eight present, from four to seventeen years old, on the whole, looking brighter and more intelligent than the children of any school I ever visited. With three of the Prophet's daughters, I had some conversation. Their language is good and their manners graceful. One has a classic face; and another is so pre ty that half the young men of th Church are in love with her." D scribing this same school, Mrs. C rissa Young Spencer, who attend it during the early Seventies, say "The object that would distingui it from the modern school was th large round stove in the center the room. Yards and yards of bla stove pipe stretched away to th chimney corner, and around th middle of the stove was a two-in ledge where our apples bak throughout the long morning. T wards noon as our stomachs becam emptier, these apples sizzled wi an almost unbearably tantalizi odor. Friday was always the one d of the week for which we longe for on that day all studies and exe cises were put aside for the afte noon and we would have a progra of declamations, spelling matche organ solos and singing, ending u with the school paper, which w made up entirely of contributions the scholars. I recently saw one th was written in the early Seventi and found that Heber J. Grant, th present head of the Church, an myself were the only surviving co tributants."

THE University of Deseret, r vived in 1867, after a lapse nearly fifteen years, was reorganize in 1869 into the nucleus of a re university by Dr. John R. Park, th new president. Five new cours were announced in the first pu lished catalogue; namely, Comme cial, Normal, Preparatory, Scientifi and Classical. One hundred nine students were enrolled during th first year, 1869-1870. The new pr gram was received with enthusiast acclaim. Note the following editori

om the *Millennial Star* (1871): Utah has no cause to be ashamed it every reason to be proud of her esent educational facilities. Conlering the youth of the Territory d the peculiar obstacles and disvantages under which she has lared in the past, her position and oint of means of educating the ung people is highly creditable. ne faculty of the University comne an amount and variety of talt and ability that would do honor much older institutions of the nd. The president, Dr. Park, is ll qualified to fill with ability the sition he occupied, his ideas in gard to a proper system of educaon being exceedingly clear and acticable. He is a believer in the mmon sense method of suiting e educational course to the men organization of the pupil, instead attempting to change the mental of the pupil and make it conform the course." In 1892, the year of octor Park's resignation, the Territorial Legislature granted a new charter, and henceforth the University of Deseret became officially known as the University of Utah.

The Census of 1860 shows that Utah possessed at that time twelve public libraries with 5476 volumes. Seven thousand nine hundred forty-four pupils attended school during the year ending June 1, 1860. There were only 323 adults over twenty years of age who could neither read nor write, as compared with 499 for Oregon, 18,989 for California, and 1,088,710 for the aggregate states. In fact, the Utah record for literacy was the best in the entire nation. By 1870, the total number of children enrolled in schools had reached 24,148. This was forty-four per cent of the entire population. Truly, the education record of Utah Territory during the pioneer period of its existence, despite the paucity of federal and territorial financial support, was surprisingly remarkable.

MIRACLE

Belle Watson Anderson

Each faded, drooping lucerne plant
Stood like a weary child
Bereft of food and husbandry
In dearth and famine wild.
The arid and undampened field
Cast waves of rising sheen,
And the glory of the promised crop
Paled to an ashen green.

Oh, then to raise the flood gates high,
Send water down the hill,
To watch each tender, struggling life
Revive and drink its fill!
To feel security surge forth
In radiant strength again;
To see the glowing miracle—
A resurrected plain.

"Long May It Wave"

Vesta P. Crawford

Your flag, and my flag!
And oh, how much it holds—
Your land and my land
Secure within its folds.

ON January 2, 1776, the first flag of the United States was raised at Cambridge, Massachusetts, by George Washington. On June 14, 1777, Congress enacted a resolution ". . . that the flag of the United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white, in a blue field, representing a new constellation." In 1818, Congress enacted a resolution "that the thirteen stripes, denoting the thirteen original colonies, be retained, and that a star be added to the blue canton for each state after its admission to the Union."

The flag of the United States has seen the growth of America, a liberty-loving people spreading out into a spacious continent and claiming the land for the Stars and Stripes; a people struggling to make democracy function in a world where many people no longer recognize the power of the two words that made our country—*liberty* and *union*.

President Wilson once said that our flag has no other meaning than that which we, as citizens, give to it. We create the luster of the stripes, and we maintain the purity of the stars in the field of blue.

"This flag," said the great President, "under which we serve, is the emblem of our unity, our power, our thought, and purpose as a nation. It has no other character than th which we give it from generation generation. The choices are ou It floats in majestic silence abo the hosts that execute those choice . . . And yet, though silent, speaks to us—speaks to us of t past, of the men and women wh went before us, and of the recor they wrote upon it."

When we see the Stars and Strip flung out in glory above the dome the nation's capitol, above a sta capitol, or waving aloft on the li erty pole of some small village, w see not only the patterned stars an the alternating stripes, but we s America, the nation. We see i past, its present, and the future age We see the land and the peop We see action and ideals, sacrifi and service. We see a banner bec oning to a world "that walks in dar ness."

The colors of our national emble are sky-born. "The stars upon it says Henry Ward Beecher, "a like the bright morning stars of Go and the stripes upon it are bean of morning light. . . . And when ever this flag comes and men beho it, they see in its sacred emblazon no embattled castles or insignia imperial authority; they see the sy bols of light. It is the banner dawn."

The banner of dawn! Who of its children can look upon the flag without seeing the dawn and the spreading of its radiance. There is in the flag the patriotism of the voice of Patrick Henry, the sacrifice of Washington at Valley Forge. There is the sorrow and the hope in the face of Abraham Lincoln.

The flag bears an imagery of sights and tones, pictures and "sound effects," in the colorful panorama of national growth.

There is a memory of the sound of waters moved by the paddle of oars as exploring boats traverse the long rivers of America, as explorers follow the waterways to find the sources of the streams. There is the sound of the moccasin tread of the frontiersman as he threads his way deeply into primeval forests further to the West.

And there is the sound that can never die: the slow and patient rumble of the covered wagons in the migration westward; the rumble and rattle, the rhythmic plodding, the sound of the tide of empire going forward under a pillar of dust.

There is the sound of an axe chopping the forest trees, clearing the land. There is the jingle of harness as a plow is guided along the rows of dark soil.

The flag stands for that spaciousness of land, that spacious freedom of the heart, which comes from a vast expanse of country. "A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself."

KNOW America. Stand at dusk on the heights above the Golden Gate and watch the sea mist disappearing into the infinity of ocean. Then turn your face eastward and think of America. Stand at dawn on some high peak of the great "Rockies" or the towering Sierras. See the rose-tinted light of morning crowding out the shadows from deep canyons, shedding brightness on the far peaks, painting with splendor the looping of serried ranges that seem to have no end. Say to yourself—"This is America!"

Walk in the silence of the desert, noting the shadow of rocks in a thirsty land, the stalwart courage of the Joshua tree, the white bloom of the Yucca whose nourishment is drawn from the dark earth. Walk further and see that rim of iron that long ago fell from the wheel of a traveler's wagon. See the forgotten embers of a campfire. Know that this, too, is America.

Who can see the golden fields of late summer, the harvest of the wheat, without knowing in his heart that truly the land is precious and made for our dominion. God has freely given us the soil and the sunlight, the ever-returning seasons, and our hands and minds as tools to fashion an earthly paradise. He has given us America and the flag.

Look ye all—there standeth the pillar of our folk:
Erect, it is the will and courage of our fathers,
White, for the stalwart innocence of their purpose,
Upright, in their reaching to the heart of heaven.

"The flag," says Charles W. Stewart, eminent authority on the history of our national banner, "may trace its ancestry back to Mount Sinai, whence the Lord gave to

Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty, and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple, scarlet, and fine-twined linen. Before the ark stood the table of shewbread, with its cloth of blue, scarlet, and white. These colors of the ancient church were taken over by the early western church for its own and given to all the nations of western Europe for their flags. When the United States chose their flag, it was of the colors of old, but new in arrangement and design, and they called it "The Stars and Stripes."

Our national standard is emblematic of that particular plan of life which has been slowly evolved from the hearts and hands of people of many races who have brought from their fatherlands the best thoughts of the Old World and mingled them with the ideals of the New World.

EVERY day America still must prove that neither race nor color nor ancestry are greater than *union*, or more to be prized than *liberty*. Every day we, as a people, must prove the higher loyalty of hearts and hands united—the doctrine that since we are all God's children, there can be no just barrier between us. There should be no armed conflict in the parliament of the world.

The flag stands for liberty, not license; for dignity and law and order. Truly it stands for free speech, but not for speech so free that our great nation may be reviled with bitter words.

Truly the flag stands for freedom but not for the freedom which would forget that people are not individuals alone, but are a part of their communities.

As citizens, we select our lawmakers and those who shall administer the laws. As Americans, we may recall from office those who have violated their trust. But if we truly love the flag and the institutions for which it stands, we must in word and deed support those who have been chosen by the voice of the people. What tower, anywhere, can stand in strength with a storm of contention and criticism tearing at its foundations.

This is a time for us to realize that leadership is a solemn responsibility. The way is often clouded and the steering of the ship is often difficult beyond our realization.

If we are to fulfill the prophecy and build a promised land that glows as an example to all the world each one of us, individually a flag maker, must see that we add only light and splendor to the banner of our country. We should give evidence of this by showing kindness to all people everywhere, by living in harmony with law and order, by speaking with dignity and devotion. Then, we may fittingly be called Americans.

"The Stars and Stripes voice the spirit of America calling to a nation of indomitable courage and infinite possibilities to live the tenets of Christianity, to teach the gospel of work and usefulness, to advance education, to demand purity of thought and action in public life, and to protect the liberties of free government. . . . This is the call of the flag of the Union."

Preserving Our Homes In Wartime

Mark K. Allen

Psychologist, Utah State Training School

No. III

OUR desperate effort to win this war should not blind us to the fact that we are fighting or a better world for our children o live in. We have pledged our ll-out effort to preserve freedom to ive as a democratic people. This deal includes freedom to establish omes and to live in peace in the family circle with a minimum of nterference from without. We say we are fighting for a future better world for our children, but in our desperation we may fail to make the present world as good for them as it could be. Children may be overlooked in the great task of winning the war.

Totalitarian states put loyalty to the state ahead of family loyalty. Motherhood becomes a function of the state like any other productive enterprise. But for democratic peoples, the central focus of the present struggle is the preservation of our homes and a fine heritage for our children. Nothing arouses our fighting spirit more than to visualize the possible desecration of our homes and suffering of our children.

Family harmony is more important in maintaining sane attitudes in time of stress than almost any other factor. Morale, or sound mental health, is intimately associated with a wholesome emotional climate in the home. This has been demonstrated clearly in peace time, and it is doubly significant today. Studies of delinquency in children have shown repeatedly that no other condition is more important as a contributing factor than unpleasant emotional relationships in the home. Broken homes, homes wherein parents have been separated, the psychologically broken home wherein the parents may still live under the same roof but are in constant conflict and who create an atmosphere of discord and tension, are the soil in which most of our children's behavior difficulties germinate. Likewise, on the adult level, maladjustments in one's vocation, personal failure, crime, and even nervous breakdowns often occur in individuals who live in an unpleasant or disrupted home atmosphere. Happily married people have been found generally to come from homes where the parents were happy together.

One of the worst evils of war is that regulated family life becomes progressively more difficult as the war persists and intensifies. The enemy realizes what a vulnerable spot the home is in maintaining morale. He deliberately devastates civilian residential districts in an effort to break up the stabilizing influence of the family. He hopes that the broken morale of the broken family will infect defense workers and troops and thereby create a defeatist attitude.

We have long known that an unpleasant atmosphere at home affects

morale more seriously than does anything else. One of our first rules for maintaining morale, then, should be to call a truce in all family differences. If for no other reason, we should now unite our forces because we have a common enemy. Surely with deadly foes working and praying night and day for our destruction, we have no spare energy to fight each other in the home. Family squabbles in a very real way undermine our efficiency in such a manner that we are less prepared to meet the severe energy demands and strains of war. We should bury the family hatchet for the duration—and let us hope that during the war we forget where we buried it.

THERE are many new conditions which accompany war and threaten family life. A first condition, and one that will become considerably more common, is the withdrawal from home of the father, or sons, for military or defense duty. Economic problems may follow, and certainly the reassuring influence of men in the home will be missed. These changes in the composition of the family may necessitate changing residence with the attendant strain of new adjustments. There may also arise problems of moral standards of parents thus separated, particularly on the part of men away from home.

Another important change which may threaten the status quo of the family is the regimenting of women into arms plants and civilian defense. The novelty of these new assignments will attract many mothers who do not in reality need to leave their homes in order to maintain them financially. With defense work and high pay will come a new independence of women and a setting up of a higher standard of living than was possible heretofore. In many cases women will be paid more than their husbands have been paid, and as a consequence there may be a shifting to or sharing by fathers of motherly functions. This trend of women to leave the home is certain to create many problems of domestic adjustment and child management. Divorce may increase, and also juvenile delinquency.

Should the war in America reach a more critical stage, not an impossibility in coastal and defense areas, the mass evacuation of children and women may be necessary. Evacuation is the most drastic kind of family dislocation. The sustaining effect of the former dwelling, of the friendly neighbors, and of all the other things that give us a sense of "belonging" in the community is suddenly gone. The overburdening of facilities in the new community contributes to the difficulty of making new adjustments.

In England, psychiatrists have found that the effects of breaking up homes and evacuation are considerably more damaging to mental health of children than the terror of bombings. Juvenile delinquency increased markedly with the disruption of homes and the collapse of community services.

Finally, the most common home condition threatening our mental health today is what we might call the psychologically broken home. The many new problems of today may result in the estrangement of parents, even though there is no separation. The strain and fear cre-

ted by the war may warp parents' perspective and may cause disintegration in the personal relationships in the home. Prolonged stress may make parents irritable with each other and with the children. The need for being civil and encouraging to each other in the home is likely to be overshadowed by the urgency of other problems.

New and widespread economic and social problems also will make their impact felt upon the family. For example, the rising cost of living and increasing scarcity of essential articles will foster the feeling of economic insecurity of families on fixed incomes. An uncooperative attitude toward Government restrictions and associated family disputes may follow.

The restriction of the use of automobiles through rationing of new cars, tires, and perhaps gasoline is producing a tremendous problem of adjustment. Our personal and business lives have been organized with such dependence upon the automobile that it is difficult to realize how completely we may be required to reconstruct our lives on this new pattern. The "pinch" will be particularly severe on young people. We are confronted with the acute problem of finding substitute activities for them. We can hardly return to the horse-and-buggy days when there are none!

Many of our communities will soon be strained by the great influx of people of all types and creeds from many parts of the land. Our schools may be crowded and new influences brought into our communities, and new types of recreation may present difficult problems with our young people. On the other hand, many of our communities may be drained of their most able leaders and public servants, who will be called elsewhere for military service or defense work. All civil functions are likely to suffer from the tremendous pressure of war work. All of this, of course, presents a greater challenge than usual to the American home. The need for intelligent parental guidance and wholesome parent-child relationships is obviously of greatest importance today. Parents must more than ever see through the child's eyes if they are to lead the way wisely through these troubled times.

WHAT, then, can we do in the family to meet the crisis of today? First, courage is contagious. The home should be the fountain of hope, faith, and courage necessary to see this war through to a successful conclusion. Parents should support one another through reassuring conversation and sympathetic understanding of one another's fears and anxieties. But this reassurance should be realistic. The truest optimism is not blind to the ugly truth, but is based on the "long view" which sees ultimate triumph in spite of painful appearances. This kind of faith is founded on an intelligent weighing of all the facts in the case. Winston Churchill's is an excellent example of healthy optimism. He never underestimates the disappointments and losses, but he does not let untoward incidents shake his faith in the ultimate outcome of the war.

In this connection, we should employ the family council plan. Many

of the disturbing factors in the home are repressed grievances, fears, or frustrations. Often talking them out in the family council clarifies our thinking and frequently helps to desensitize our emotional reactions to our problems. The practice of family prayer often serves the same purpose.

A second aim we can set for ourselves is to radiate intelligent faith to those away from home—a son in the service, a father away at defense work, or a sister on a mission or at school. Keep the lines of communication open. Try to substitute in every possible way for the sustaining influence of the home. Write letters often, using humor; express often admiration for and confidence in those absent and what they are doing; sincerely, but cheerfully, express love and devotion.

A third prescription for today's home folk is to sublimate one's emotions through working at tasks that may assist those away. Engage in some activity that makes you feel you are working for the same cause they are. England's experience teaches us that family war work projects are especially valuable. A family organization may be a closely knit unit of considerable effectiveness in certain war tasks and in civilian defense.

Fourth, the communal spirit of the family in time of trouble is of great value. England's air raids were endured better when parents were not separated in air raid shelters. Neighbors received much support from each other through sharing common deprivations and sorrows.

Fifth, remember that war should not do away with play. In fact, recreation is even more necessary in time of stress than any other time. The home will likely resume much of its former prominence as a social center. New kinds of recreation must be found, and the home can contribute much along this line.

And, finally, the art of helpfulness is an ancient virtue which can now be re-examined in a new setting. Strange how calamities turn our hearts to virtues that we should have always practiced! There is no more effective way of lifting oneself to a better frame of mind than to try to help others to do so. The home affords innumerable opportunities to help oneself through helping others.

(The problems of children have been only briefly mentioned here. The next article will treat more fully their problems in wartime.)

REQUESTS for *Testaments* by servicemen to chaplains and clergymen at USO centers have increased nearly 50 percent in the past few months. The American *Bible* Society reported that its daily issuance is now 9,000, or 4,000 more than in the early spring. The clergy is requested to distribute these books only on request.

Both chaplains and local ministers continue to send in so many orders and reorders that, according to the *Bible* Society, the presses are working overtime, and books are being shipped the day they are bound. An increase of nearly three-quarters of a million volumes of scripture in one year is reported by the Society, accredited largely to the demands of the servicemen. (From United Service Organizations, Inc.)

The Century Of Light

(A Parable)

Dorothy Oakley Rea

ELIZA looked from the lone window of her roughhewn cottage and saw that the sun was sinking fast. She rubbed tired hands on her faded calico apron and murmured half aloud, "The sun will be gone soon, and I shall be in darkness here unless I hurry. How strange that the need of a light should stir me, to whose tired soul and body the warm darkness acts as balm." But Eliza cut her wicks a little faster and threaded them through the candle molds with deft fingers before she lifted the iron pot of yellow, beef tallow from the fire.

As long, gray shadows prowled stealthily across the sill of the lonely little window, Eliza selected one candle, not quite firm yet, and held it to the hearth fire until a cheery flame danced onto the wick. She carried the merry bubble of light to the little window, and the shadows in the little room left the floor and danced merrily on the rafters overhead, casting a gracious veil over all that was crude and unbeautiful about the room.

Far out in the night, a few weary wayfarers saw Eliza's candle burning and were cheered. The night seemed less dark to them, and they went more surely on their way.

As for Eliza, she drew her chair near to the bubble of light, and her tired eyes became bright as they fell upon page after page of treasured words that would give her much to think about through tomorrow's labor-loaded day.

. . . .

ELLEN hummed a merry tune as she moved about her little house, hanging fresh white curtains to the windows that seemed to be everywhere. She wiped the smudge made by a small hand from one pane and turned to her small son. "Craig dear, does it help you to see out the window if you put your hands on the glass?"

"No, Mommy, but if I press my nose there I can almost see around the corner to where Daddy's working."

Ellen laughed, "But, darling, you needn't try to peer around corners any longer. Now, there is a window on every side. How your grandmother lived in this place with only that one tiny square is more than I'll ever know."

"But, Mommy, Harry Deal's grandfather says that Grandma's window was always smiling, and he says that ours are dull as blind eyes. He says that all the folks who were traveling hereabouts at night got their bearings from Grandma's window."

Ellen smiled into the serious eyes. "And what else does Harry Deal's grandfather say?"

"He says that no matter what evil thing was hiding out in the dark, it just was no longer there when Grandma put her candle here on this sill."

"Nonsense, Craig, there are no evil things in the dark, except the deeds men hide beneath its cover."

Craig sighed. "I hope you're right, but I'd feel a lot better inside if we had lights in our windows when

I'm bringing up the stovewood at night. Sometimes I drop 'most half my load tryin' to get out of the shadows of the orchard."

That night the winds came and rain beat with small fists at Ellen's new windows. She was huddled in the far corner of the room with her book. Her one lamp sputtered fitfully, as the wick strained toward the small amount of oil that Ellen allowed herself each night. The light cast long fingers across the passage where Ellen read: "Let your light so shine. . . ." Suddenly, she thought of dear little Craig, hurrying panic-stricken through the orchard. She went quickly to the mantle shelf where a row of unused lamps were standing. They had been her wedding gifts. She brought a jug of oil and filled them carefully. As each figurine of light stepped gracefully to the waiting wick, Ellen glanced about the room and laughed aloud at its festive brightness. Carefully then, she drew aside her fresh curtains and let each lamp stand as a sentinel in a window.

Ellen thought that it was strange that she had always had the lamps and the oil, and yet she had kept this lovely light hidden.

Two bright eyes laughed at Ellen over a double armload of apple wood. "See, I didn't drop a stick tonight. I was almost to run when I looked up and saw the windows. Then I just walked along looking at the light, and I didn't once think of the shadows any more."

"They'll be this way every night, Craig. You needn't be afraid any more."

Across the little town, Grandpa Deal laid a light willow to the we flanks of his horse. The rain ra from the brim of his old hat, and h shook the water from his shaggy brows, to peer into the night.

"They's a bridge along here some wheres. I should of toted in before dark, so's I could see my way. Whoa there, Bess! Let's wait here a spell so's I can get my bearings."

Grandpa Deal stood up lamely looking about for some familia landmark. Suddenly, across the town bright squares of yellow ligh smiled at him.

"Well, praises be, there's a light in Eliza's window. I s'pose her sweet soul knew that there would be weary travelers about in this devil infested night. Giddap, Bess, I got my bearings now."

. . . .

CRAIG stood in the open doorway of his radio control room, listening intently. The snow blew past him onto the rug and dissolved itself softly into puddles at his feet.

His young wife turned from the fireplace. "Surely, Craig, you don't suppose that any plane is flying in this kind of weather? After all, it is New Year's Eve, and I'd like to be someplace a little more gay than at a deserted airport. Whatever possessed the city to buy this old shack for a signal station, anyway?"

Craig closed the door and looked about the little room with its rough-hewn walls and its little square windows. "Are you asking for information, Marie, or just being peevish?"

Marie laughed. "I expect I was really being sulky. But just why did you encourage them to choose this old place? It reeks with age,

nd it would have cost so little to uild a nice, modern one some- here."

Craig sunk into a deep chair near ie hearth. "A pilot getting his cation, my dear, is not concerned out the type of building he sees r a landmark when he is flying dur- g daylight. At night, all he cares out seeing is a light. The loca- on of this place is ideal. It can e seen from every direction. The nd has been cleared and is level, d the wind doesn't blow here con- antly."

"And besides all that," Marie ased, "I think that you are just ain in love with the old place."

Craig smiled wistfully. "See that range-looking contraption in the rner? That was my grandmoth- s' candle mold. Grandfather was nsidering heat loss when he built is place, so he only made one ndow. But I've heard that there as a candle burning in it every ght as long as Gran lived. There eren't any street lights then, and ople used to look to Gran's candle r direction.

"Now, those old lamps on the antle. . . . How'd you like to ve to use those to light our new me, Marie? Those were what my other used. I remember when my d made all these windows. It made e house look like a gilded castle to e when I was coming through the l orchard at night. Sometimes l be scared inside, and the lights m the windows would make me el all peaceful and not afraid any re."

Marie glanced at her watch. "Soon will be a new year. Just think of the years that have slid over this dear old roof, weaving themselves into a century. I think I see now why you were so anxious to get the electricity over here. I've even suspected that you paid for it yourself."

"Does it matter who paid for it, so long as folks are still traveling in the night and looking for a beacon to guide them?"

Marie rose suddenly from her chair and was listening. "Craig, listen! Don't you hear a motor? It sounds very faraway, but I'm sure I hear it."

Craig was at his radio board, turning dials and adjusting headphones. "Hello. . . . Hello. . . . Station LT calling. . . . Come in. . . . Come in. . . . This is station LT; are you on the beam? Come in. . . . Come in. . . . Hello. . . . Hello. . . . Yes, come in. What's your location? You're too far west. Come east and look for lights. . . . Your fuel will hold if you drop easily and come in due east. Watch for lights. . . . Give me your panel reading now. . . . You're heading OK; keep your altitude and bank to the right. Tell me when you see the light. . . . See it? Can you see it? All right now, start dropping and come on in."

The searchlight flung its giant arm across the sky and pointed a silver finger at the tiny plane in the winter sky. Marie and Craig stood fascinated, watching the great beam.

The roar of the motor was becoming more distinct now. Craig directed the huge light onto the plane and watched it come soaring down the silver path, until at length he heard the welcome sound of wheels bumping along over the frozen earth.

The little plane with its ice-coated

wings sighed gratefully as it stopped. The weary pilot blew on numbed fingers as he climbed out.

"Where could a man get a good hot meal at this hour?"

"Well, I guess all the cafes are . . ." Craig stopped and peered closely at the friendly face. "Say . . . ! You're Harry Deal. What in the world are you doing here after all these years and on such a night?"

"Oh, I just kinda got a hankering to see the old town again. You know, 'Auld Lang Syne,' and all that stuff. Funny, no matter where you travel, the place you stayed when you were a kid is always home."

"It's been a long time, Harry, since we were kids together—right here. This used to be the old orchard, you know."

"Yeah, how well I remember. I wondered if you'd keep the pledge you made here one night."

"Pledge? What pledge was that

Harry was smiling as he watch the great searchlight making mighty arc across the sky. "You s that as long as you lived you w going to see to it that your grandm candle was kept burning. You really got it burning in a big wa

As the three friends walked towa the little house with its smilin bright windows, Harry Deal w pensive. "You know, that was strange feeling I had up there tonig like I was shut away from all t world and had no hope of ever g ting back to it. It was like bei awakened from a really bad dre when I finally saw your light. I re ize now what Grandfather D meant by what he used to say."

"What was it he used to say, H ry?"

Harry was almost reverent. "T used to say, 'Well, there's Eliz candle. I kin get my bearings now

TOLD AT SUNSET

Grace Zenor Pratt

If I might bring to skies that now are gray
The sunset glow that charmed me late today,
Put back the glowing crimson, saffron, blue, and gold—
Recapture that lost beauty, and could hold
The spell of those last moments and the thrill
When sunset kisses the last purple hill
With glory; touches green valleys with its magic light. . . .
Then might I be content to endure one brief night.

If I might hear again the cadence of your voice
Waking my soul to live and to rejoice;
If I might lay my folded hands in silent prayer
Upon your hair and let them linger there,
And see again the light love brings into your eyes—
Those visions fair which meant our paradise;
Then might I wait in patience, without tears,
However long might be the empty years.

In Retrospect

President Amy Brown Lyman

CHAPTER VII

Relief Society Welfare Work and Related Activities

WELFARE work, which is one of the most interesting and important features of the elief Society program, and which as the first assignment given to the ganization, has received renewed tention in the last quarter of the ntury. While the aims and objects the Society were outlined in the ginning by the Prophet Joseph nith, and general principles have en developed from time to time, tual detailed methods of helping ople out of trouble were left for velopment by the Society, work- g under the supervision of the esiding Bishopric. However, or- nized relief in the Society was in- oduced, demonstrated, and estab- hed by the Prophet himself when contributed $5 to the charity nd and announced that what he ould give to help the needy in the ture would be given through this ganization.

The life of Relief Society has cov- ed the most interesting period in e whole history and development social welfare work. There has en more progress in this field in s century than in all the centuries ich preceded it. Near one hun- ed years ago, there began a wave humanitarian sympathy and sci- tific inquiry which gradually read over the whole country, cre- ng a new interest in human ings.

Among the dominant ideas which re developed during the last half of the century are the following: that organized relief should replace indiscriminate giving; that the causes of poverty should be studied, both personal and environmental causes, and that destructive forces should be singled out for special attention and attack; that prevention of poverty, disease, and crime is much better and much cheaper than relief or cure; that old-fashioned charity which was largely palliative and paid attention only to those already in trouble should be replaced by modern welfare which calls for the getting to the very roots of the trouble; that mass betterment should go hand in hand with individual betterment; that the broad aim of social work should be that each individual shall be able to live a normal life according to the standards of the period and the community, rather than the narrower object which is merely the care of those who through misfortune or fault cannot gain this for themselves; that rehabilitation should be the goal in philanthropy; that wholesome recreation is necessary; that suggestive steps in family welfare are relief of existing distress, prevention of new distress, and the raising of human life to its highest level. As a result of new and intensive study, "definite principles have been formulated and new standards set up, training courses established, general instruction in colleges and universities and even in

secondary schools given, and technical literature provided."

Relief Society, wherever it has functioned, has been a beneficiary as well as a factor in this development. Because of the nature of its work, it has received recognition and earnest attention. It has made a name for itself throughout the organized world of women. Humanitarian work is naturally appealing everywhere to everybody. I found in my missionary work that, to most people, unselfish humanitarian work is often more appealing in the beginning than theological doctrine—and indeed it is practical religion.

In 1916, special attention was given by the General Board to the work of the visiting teachers, and at the October conference of that year a visiting teachers' convention was held. The duties and responsibilities of these workers were reviewed and discussed, the use of new teachers' books which had been introduced at the beginning of the year was evaluated, and topics or messages were suggested for use in home visits.

Following this stimulating convention and through the next few years, changes and readjustments were gradually made. The title "visiting teacher" was substituted for "block teacher," and the geographic divisions were designated as "districts" instead of "beats." The teachers were relieved of the duty of assisting in the distribution of relief or aid, which task was taken over entirely by ward presidents. Visiting teachers were still expected, however, to receive and carefully record contributions and to report cases of need and illness. New arrangements were made in 1921 whereby their reports could be given privately to the president on work-and-business c rather than in the regular open me ing to the members, which had be the custom in the past. Teache messages were first published in t *Magazine* in November 1921 for u in 1922. In 1923, the use of t teachers' messages was required. T distribution of aid and the spec work of family inquiry, analysis, a planning was to be the responsib ity of the ward president, worki in close cooperation with and un the direction of the bishop.

During and after the last Wo War, and in the depression ye which followed, family proble were multiplied and economic c tress was increased everywhere; a result of this, health and welf agencies were taxed to the limit meet the situation. Many hum needs of long standing were reveal and startling discoveries were ma respecting existing conditions. was found that there was need better and broader service in hea and welfare programs, closer coop ation between agencies, more eff tive coordination of community tivities, and more comprehens methods of helping people w were in trouble and distress. Tra ing courses were given in connecti with schools and universities in t fields of health and welfare. R Cross featured courses in home giene and care of the sick, nutriti first aid, and home service (fam welfare).

Relief Society women, ever al to new and added opportuniti and quick to recognize any improv method of helping people out trouble, took advantage of ev means which would better fit the

or their many-sided, humanitarian rogram.

The organization restated and re-mphasized its views, some of which ere: that the able-bodied should ork and, where necessary, work ould be provided for them; that e aged should be properly cared and sailors, was grateful to the Latter-day Saint Relief Society for assuming the care of those belonging to the Church, and the Relief Society was more than willing to conform to the standards of care which were required by this national service organization.

ELIEF SOCIETY CLASS IN RED CROSS SURGICAL DRESSING HELD IN GARDO HOUSE, SALT LAKE CITY, 1920

Front row, center, is Emma A. Empey, chairman, who represented Relief Society General Board

; that the dependent mother with nor children and dependent, neg-cted children should be helped equately and intelligently; and at Relief Society welfare workers ould be willing to better train emselves by study and practice in der to know when to help and how help constructively, and, in the rds of Dr. Edward T. Devine, the eat philanthropist, "to minister in things to the strength rather than the weaknesses of those who are distress and trouble."

The Red Cross, which had taken er the care of families of soldiers

It was a real pleasure for me as general secretary to be one of a delegation of four women selected to take a special course in family welfare work given by the University of Colorado and the Red Cross in the fall and winter of 1917, with field work in the city and county welfare department of Denver. The other members were Annie D. Palmer, of Provo, Cora Kasius, of Ogden, and Mary L. Hendrickson, of Logan. A rather spectacular incident occurred in connection with our sojourn in Denver, which caused us some anxiety. After we had been at work

several weeks, the *Denver Post* announced in large headlines that Amy Brown Lyman, the general secretary of the Mormon Relief Society, and several other Latter-day Saint women had come to Denver presumably to take a course in family welfare work, but that in reality these women were there to proselyte in Denver homes. The institute officials were greatly perturbed over the matter and called at our boarding place immediately to make apologies for the paper and to offer to make any retraction we might desire through the other daily paper. Two of our number were so insulted and outraged at being accused of such duplicity that they were determined to return home. They wondered if any of the institute members would believe this story. However, after consulting with President John L. Herrick, head of our mission there, we decided to pay no attention to the matter and to give up any idea of answering the article in any way.

Beginning with the new year of 1918, I was made chairman of the Family Consultation Committee of the Salt Lake County Chapter of the Red Cross, and supervisor of Red Cross Relief Society family work, and the other workers were placed in charge of all Red Cross family work as follows: in Provo, Mrs. Palmer; in Ogden, Miss Kasius; and in Logan, Mrs. Hendrickson. In the fall of this same year, I spent another period in the charity office in Denver as a volunteer worker, with a view of becoming more familiar with the administrative work of this excellent office.

In June 1919, a social welfare department with standardized social case work was established at Relief Society headquarters in the office the general secretary, upon the vice of President Joseph F. Sm and with the hearty approval President Emmeline B. Wells. T object of the department was serve (a) as a center for cooperat work in Salt Lake City betwe stakes and wards, and between L ter-day Saints and non-Latter- Saint agencies in the interest of L ter-day Saint families in distress; (as a center for Latter-day Saint tr sients and non-residents in need; as a Latter-day Saint confidential change and clearing house; (d) an employment center or bureau women and girls; (e) as a train center for Relief Society women gaged in charity and relief work; as the official child-placing age of the Church.

As the work of the welfare dep ment grew and additional work were employed, it was moved fr the general secretary's office a given a separate department (192 although still under the direct and supervision of the general retary, who for sixteen years (1 1934) directed the work. The de opment of this department, with varied duties and numerous cont involved, was an interesting a challenging experience to me a my fellow workers, and the work so helpful to others that it brou encouragement and satisfaction.

In 1920, the General Board c ducted an intensive six-weeks' cou in family welfare work at the B ham Young University, and sixty- of the eighty-three stakes sent si eight delegates to the course. T class included one great-grandmo er, sixteen grandmothers, forty-th mothers, and eight unmarried gi

xteen were between the ages of venty and thirty years, sixteen be- veen the ages of thirty and forty ars, twenty between the ages of rty and fifty years, thirteen be- veen the ages of fifty and sixty ars, and three were sixty years of e. Follow-up work was later carried

gan an annual course of lectures in social welfare for the graduating class, which continued for seventeen years (1923-1940). Since that time, this work has been given at the University of Utah in connection with other educational work for nurses. For a number of years, a similar lec-

CLASS IN SOCIAL WELFARE, BRIGHAM YOUNG UNIVERSITY, SUMMER OF 1920
Front row, center, is Amy Brown Lyman

o the local divisions where addi- nal institutes were held with local rkers. Altogether, 126 institutes ve been held in various localities, rying in length from four days to weeks, the average length being o weeks—with a total attendance 4155 Relief Society workers. Lessons in social problems, health, d related subjects, given in weekly eetings, have created interest d stimulated helpful community ojects.

T the request of the Latter-day Saints Hospital in Salt Lake City, 1923, the welfare department be-

ture course was given by the department to the graduating classes at the County Hospital and at the Holy Cross Hospital. Short courses in social welfare for nurses are included today in all hospital training schools, the object being to familiarize nurses with social and economic problems which are so closely related to health work in the field, and to prepare them to function more effectively as community leaders.

Included in the Relief Society social welfare department from the beginning has been an employment bureau for women and girls, and since 1916 there has been a child-placing bureau. Designated by the First

Presidency as the official child-placing agency for the Church, the Relief Society was licensed in 1926 for this work and has functioned in this capacity since that time.

A storehouse for clothing and supplies was established in 1921 by the Salt Lake City stakes for their own benefit. It was later taken over by the General Board; and under the direction of Nettie D. Bradford, a member of the Board, as chairman, clothing and furniture were received, renovated, and remodeled for distribution. This storehouse was a great aid to the welfare department and a benefit to the people.

In order to promote closer cooperation between bishops and Relief Society presidents in the interest of family welfare work, the Presiding Bishopric in 1921 issued the following instructions: "The bishopric should invite the Relief Society presidency to meet with them monthly, or oftener if necessary, to consider general relief work and to discuss plans for looking after the poor, the sick, and those in distress." Previous to this, each agency had worked more or less independently.

In the war years (World War I) and the depression years which followed, Relief Society women made great contributions in the interest of suffering humanity, cooperating with the Red Cross and other agencies in producing clothing, including knitted articles, in preparing surgical dressings, producing and conserving food, and in caring for the sick, distressed, and needy. At Relief Society headquarters we were busy from morning till night, and worked oftentimes late into the night.

During the summers of 1924-1928, inclusive, under the sponsorship of the welfare department, and throug the cooperative effort of the Gener Board and some of the count stakes, and with a number of gene ous individual donors, malnourish children were sent to the count and cared for in hospitable hom for at least a two-weeks' period fi each child. Many children enjoy this privilege and in every instan gained in weight. In the five sum mers, 269 children, an average fifty-four each summer, were giv the opportunity. One little b wrote to the office while he was aw that he was having a wonderful tir riding horses, helping to feed chic ens and pigs, and to "pick the egg

Representing the General Boar I was one of nine persons appoint as a committee on organization the Utah State Conference of S cial Workers which was organiz and held its first meeting in Octo 1925.

Inasmuch as sickness (physical mental) is the greatest single cau of poverty, and inasmuch as pover is often due to sickness, welfare a health workers have long felt t need of close cooperation; and in t Relief Society, health work has go hand in hand with charity wo People are often poor because th are sick, or sick because they a poor. This alliance of poverty a disease has persisted in all ages a has often formed a vicious cir about its victims. Sickness eats savings and eventually incapacita individuals. It is especially dis trous if the breadwinner is affecte

Not a single year has passed sin its organization that the Society h not featured health work—heal projects as well as health educatio

Charity workers estimate th

there is physical sickness in sixty to eighty percent of all families being aided, and this in addition to those afflicted with mental illness. Preventable sickness is often responsible for the death of men in the prime of life whose families are left with insufficient support, of mothers

RELIEF SOCIETY EMPLOYMENT BUREAU, 1920
Seated at desk is Helen Woodruff (Anderson), employment clerk

in early life, and of little children. Even where children recover from acute illnesses, they are often left with scars and injuries which are never overcome. Wasting diseases, such as tuberculosis and heart trouble, reduce many families to need.

In 1916 and 1917, effort was made in Relief Society to increase the use of milk in the diet of children, even to the amount of one quart per child per day; also to impress upon mothers the importance of pure, clean milk for babies. Upon recommendation of Alice M. Horne, chairman of public health, the General Board cooperated with the Salt Lake City Board of Health in the establishment of five milk depots in school buildings located in the western part of the city, for the purpose of supplying milk for babies during July and August, especially those in homes lacking refrigeration facilities. Fresh, cold milk was available twice daily. Mothers who were able paid for the milk, and to others it was furnished free of cost. The depots were in charge of nurses assisted by volunteer workers from the Relief Society, and supervised by the City Health Commissioner. The expenses were borne by the city, the Relief Society, and by a number of individual donors. In addition to supplying milk, babies were examined, calls were made at the homes, and classes for mothers were held. Hundreds of babies were benefited by this service. These centers pointed the way and were forerunners of the Well-Baby Clinics which were later established in many places, and demonstrated

the importance of a pure and adequate milk supply for babies and children.

Relief Society women everywhere have constantly emphasized in their educational work the importance of milk in the diet of children and adults, and have promoted projects in order to secure funds for the purchase of milk for families not able to supply it in sufficient quantity for themselves.

AFTER participating in classes for health instruction for nearly 100 years, after conducting classes in practical nursing and obstetrics for forty-eight years, and after supplying practical nursing service in most Latter-day Saint communities, the General Board took a step in the direction of providing better training for future practical nurses or nurse aids. In 1920, the Board persuaded the Latter-day Saints Hospital to try the experiment of offering a one-year course for Relief Society nurse aids who were recruited by the organization. The experiment was most successful, but was discontinued after the fourth year because this short course jeopardized the standing of the hospital with the National Hospital Rating Bureau. The organization has continued its interest in nursing, however, by recruiting nurses for regular hospital training, which until recently was a real task for hospitals; by establishing two nurse loan funds in 1923 and 1926, respectively; and by setting aside funds for health, maternity, and child welfare.

At the Relief Society April conference in 1922, upon recommendation of President Clarissa S. Williams and with the approval of the Presiding Bishopric, it was decided to centralize the scattered wheat funds throughout the Church which amounted to nearly one-half million dollars ($412,000), to place them at interest with the Presiding Bishop's Office, and to use the interest from the fund for health, maternity and child welfare purposes. Thus was initiated an important movement in the Society which, in connection with the work of cooperating agencies, notably state health departments in the Sheppard-Towner work, was a factor in reducing the infant, child, and maternal death rate in many communities through health centers, health conferences, physical examinations, and correction of defects.

It was my privilege as a member of the House of Representatives the next year (1923) to introduce in the Utah Legislature the bill providing for Utah's acceptance of the provisions of the Sheppard-Towner Act "to promote the welfare and hygiene of infancy and maternity." Under this provision, the Relief Society cooperated with the state health departments in other western states, as well as in Utah.

In connection with this work, maternity chests were established in the local branches, together with ready-to-use maternity bundles and layettes. The chests contained all sorts of articles for the mother and new baby. The bundles contained first necessities for the baby. The bundles and utensils were either loaned or rented. Relief Society women of today never lose sight of the fact that a large number of Latter-day Saint women have graduated in medicine, that two hospitals have been established by the Society—the Desere

Hospital in early days (1882), the forerunner of our Church hospitals, and the Cottonwood Maternity Hospital (1924), which is still operating successfully; and that large donations of bed and table linen and sewing service have been contributed by them to our Church hospitals.

RELIEF SOCIETY WELFARE DEPARTMENT AT GENERAL HEADQUARTERS, 1942

While working in the Relief Society, I have had the opportunity of coming in contact with many other welfare agencies and institutions, and have learned to appreciate their work and their value. I have also served on a number of local and state welfare boards, which service has helped to broaden my views and sympathies, and to increase my understanding with respect to the varied fields of humanitarian work. Among these latter are: Family Service Society, Red Cross Home Service, Salt Lake Community Clinic, Salt Lake Hospital Advisory Board, Dental Service Society, Travelers' Aid Society, Legal Aid Society, Visiting Nurse Association, Community Chest, the State Woman's Committee on Unemployment, State Council of Defense, State Welfare Commission, Utah State Tuberculosis Association, and the State Training School for the Feebleminded. I have also had the opportunity of attending national meetings as follows: National Tuberculosis Association, Boise, Idaho, 1919; American Child Hygiene Association, New Haven, Connecticut, 1922; and the National Conference of Social Workers, Pittsburgh, 1917; Kansas City, 1918; Atlantic City, 1919; New Orleans, 1920; Washington, D. C., 1923; Toronto, Canada, 1924; Denver, 1925; Cleveland, 1926; Des Moines, 1927; and Montreal, 1935. Through these avenues, I have been privileged to meet some of the noted social welfare workers of the day.

AMONG the many interests of the Relief Society, and a very special interest of my own for many

years, has been the study and proper care of those who are mentally ill and those who never grow up. Because of this interest, the subject of mental hygiene and child study was featured for a number of years in the educational department of Relief Society, beginning in 1926. This study resulted in increased knowledge and enlarged vision with respect to the mentally ill and handicapped, and in a better and more sympathetic understanding regarding them and their needs.

In Utah, which was one of the few states without an institution for the care and training of the feebleminded, Relief Society women were the major factor in the introduction of a bill in the 1929 legislature providing for the establishment of such an institution, and in the passage of the bill. They wrote letters, made personal visits to legislators, and circulated petitions throughout the state which were presented to the legislature, containing in all 25,065 signatures. Legislators, on receiving these petitions, were not inclined to ignore them.

Following the session of the legislature, Governor George H. Dern on April 17, 1929, appointed a commission of five, including himself as chairman, to choose a site for the proposed new institution. The other members were D. A. Skeene, Roy D. Thatcher, John Booth, and myself. The commission first sought the advice of experts in states having the most successful similar institutions, and of professional people in the field of psychiatry, and even persuaded one superintendent, Doctor Allen, of the Vermont school, to accompany us through the state to inspect the sites—more than thirty—which had been offered. Others accompanying the commission were soil, hydraulic, and drainage experts from the Agricultural College, and members of the State Building Commission. The school was finally located on the bench north of American Fork, which in the opinion of all concerned was the most satisfactory site.

In May 1930, when a board of trustees was appointed for the school, the members of the commission were all included. My term of office was five years, or until 1935. At the end of five years I was reappointed for seven years, or until 1942. The board was dissolved in 1941 by Governor Herbert B. Maw in connection with his reorganization program, and the members were all released. My service with the institution therefore covered a period of twelve years. Connection with this humanitarian institution during these twelve years was a real privilege. To see it grow from its inception to a great and successful institution was not only satisfactory, but thrilling. Each month I looked forward to our visit to the school, which included the board meeting, and also to the pleasant and profitable association with fellow board members who gave so freely and unselfishly of their time to this cause. Our work with the superintendent, Dr. H. H. Ramsay, who is one of the finest characters I have ever met, and who is so efficient, experienced, and outstanding in the fields of psychiatry and institutional management, was an education in itself, giving us new insight and understanding with respect to the many problems of these patients who are unable to plan for themselves or

ork in their own interest. His in-nite patience and sympathetic un-erstanding of the children, their roblems, handicaps, and needs, and is method of conducting the affairs f the institution, were an inspira-ion.

In 1926, through the kindness of generous friend, I was able to start wo loan funds in the General Board. At that time I received a per-onal gift of $500, to be used in any vay I might desire in connection vith welfare work. After careful onsideration, I presented $300 to he Latter-day Saint Primary Chil-lren's Hospital, which institution ad cooperated so closely with the General Board in welfare for chil-lren, and with the $200 started the wo loan funds—a social service loan nd scholarship fund, later desig-nated the Amy Brown Lyman Relief Society Social Service Loan and Scholarship Fund; and a public ealth nurse loan fund, later dedi-ated as a memorial fund to Presi-lent Clarissa S. Williams.

IN connection with its educational and welfare work, the Relief So-iety has established since 1923 six oan and scholarship funds, one emple grant, one prize poem con-est, and one prize story contest. Following is the list:

1. A loan fund for college girls of the upper classes at the Brigham Young University, known as the Emmeline B. Wells Relief Society Memorial Loan Fund, established in 1923;
2. An annual prize poem contest for Latter-day Saint women, known as the Eliza Roxey Snow Relief Society Memorial Prize Poem Contest, established in 1923;
3. A nurse loan fund for girls desiring to enter hospitals for training, known as the Zina D. H. Young Relief Society Memorial Nurse Loan Fund, established in 1923;
4. A temple grant for temple service for women, known as the Bathsheba W. Smith Relief Society Memorial Temple Grant, established in 1923;
5. A public health nurse loan fund for graduate nurses desiring to secure training in public health nursing known as the Clarissa S. Williams Relief Society Memorial Public Health Nurse Loan Fund, established in 1926, designated as a memorial in 1931, after her death;
6. A social service loan fund for college women desiring to study social work, social problems and related subjects, known as the Amy Brown Lyman Social Service Loan and Scholarship Fund, established in 1926, transferred for administration to the Brigham Young University in 1942;
7. A social service loan and scholarship fund known as the Louise Y. Robison Loan and Scholarship Fund, established in 1932 and transferred for administration to the Utah State Agricultural College in 1939;
8. A woman's fellowship in social work for graduate women students at the University of Utah, known as the Amy Whipple Evans Woman's Fellowship in Social Work, established in 1937;
9. An annual prize story contest for Latter-day Saint women, established in 1942.

Any discussion of progressive welfare work in Relief Society could not be complete without mentioning the fact that Relief Society women worked unitedly for national prohibition, which Dr. Edward T. Devine declared was the greatest piece of social legislation ever passed. This was achieved in 1918. What a tragedy that the law was repealed!

(To be continued)

Reading For Understanding

Harriet P. Johnson

Member of Public Library Staff, Salt Lake City

DURING the high nervous tension of wartime with its exhausting mental strain and emotional excitement, our great need is to find some medium through which we may gain emotional and intellectual balance and preserve normalcy. The art of reading may assume great value to us as a means of bringing serenity into our lives.

If you enjoy reading, the open book is a ready and sure means of freeing your thoughts from the deadliness of reality. There are books for every taste and mood; books to take your thoughts anywhere and in every fashion.

Down through the ages we have had master thinkers who have given us in literature a panacea for every ill of life. We have had writers with the broad view of the philosopher, who see beyond the corruption of evil to the triumph of righteousness. We have had authors who deal with the beauty of truths everlasting and give to us a pattern for a better way of life.

Read from such literary artists as John Ruskin who was primarily an apostle of righteousness. "No other man," said Carlyle, "has in him the divine rage against iniquity, falsity, and baseness that Ruskin has, and every man ought to have." For fifty years the writings of Ruskin took on a plea for a return to the simple virtues. He reminds the weary king and the tormented slave alike that the secrets of happiness "are in drawing hard breath over chisel or spade or plow; in watching the corn grow and blossoms set; and after toil, reading, thinking, hoping and praying."

BOOKS are the means whereby the thought of the author is communicated to man—if man can but read the message. If man can read. Yes, it is true that very few can read in the sense of taking in the full significance of the printed page, to say nothing of exercising judgment upon it. Ask a dozen people to interpret the message from a page of Emerson's "Self-reliance." They will probably return with twelve different versions, yet Emerson had but one message. The successful reader is he who gains from the printed page all that the author intends to communicate—not only in thought but in understanding.

The term "a great reader" is often erroneously applied to one who reads a quantity of books. Men who fill their minds with unassimilated information Pope calls "bookful blockheads." A "great reader" is he who reads the best quality of books, and extracts from them their full meaning.

Successful reading is not limited to college students. One receives the essential tools for reading in the grade schools when he learns the written symbols of language. Successful reading is but active thinking. To get the most out of books can become as exhilarating as the most absorbing game.

Sometimes we select an article or

uality to be read, and in attempting o read it we find ourselves confused. Under such circumstances there are wo things we might do: First, we ight get external help by going to extbooks, teachers, or other outside ources, but this does not fully exrcise our own minds. The other lternative is to settle down and vrestle with the problem ourselves, iving to it our own best thought. Light fiction and other ordinary ooks do not require deep thinking, ut great books that deal with fundanental problems demand active nental effort.

If the same mental processes could e applied to all reading that are sed in reading love letters, no hought would be lost, for that is ne type of literature that is uniersally well read. The recipient eads every word carefully, weighing ach one against the other, and conidering each in relation to the vhole. He rereads, considers many ossible interpretations, rejects nany, and finally accepts the most ptimistic. Then he reads between he lines and finally, adds some riginal thought.

There are some helps to thoughtul reading, such as note taking. Notes help one to retain what he as read, and may be a means of reording his own thoughts on the subect. Notes taken in a notebook or n paper in the form of an outline, etting forth the major topics and ub-topics with comments for judgnent and understanding are very elpful. The process of writing is means of keeping one mentally lert, and is certainly a valuable aid o memory.

If it is important to read between he lines, it is equally important to write between the lines. Many people have a false respect for paper, type, and fine binding; and would keep them immaculate to the extent of sacrificing the gifts of the author's genius. If one has a super-de luxe edition of a valuable book, he should buy a cheap edition which he will not hesitate to mark. Notations become a valuable part of a book. To pick up a book with one's notes of agreement or disagreement a year or two after having read it, is like resuming a conversation. However, a person should never mar a borrowed book or a book belonging to a public library. Respect for the rights and property of others forbids this.

One must remember, too, that note taking is only a means of study. Too much dependence on notes prevents the article from becoming wholly his. Not until one can give the information to others without the aid of paper does the thought really become his.

ANOTHER important factor in reading for understanding is rereading. The value of rereading a book depends upon the book and the uplift it gives. A book of classic quality with broad and wholesome views will yield more entertainment, information, and understanding with every reading. It may become an inexhaustible fountain of enjoyment, information, and stimulation.

However, returning to pages which a period of years before held surprise and charm sometimes makes melancholy reading. A book may be good at one stage of life and bad at another. Rereading is often a means of measuring one's mental progress.

People reread books for different reasons. A sentimentalist rereads a

book because he enjoyed it in his childhood. Another type of person finds a book worth rereading because it echoes his own unchangeable prejudices. A one-book man is a man in a dangerous condition, as he is almost sure to be psychopathic—unless, of course, the book he reads is the "Book of Books."

Readers have been classified as belonging to one of three broad groups. It may be interesting to grade ourselves. If we read such things as newspapers with understanding, we pass grade one. To grade two belong the readers of such books as *The Ignorance of Valor* or Overstreet's *Brave Enough for Life*. In grade three are those who reach a peak in reading for understanding—those who assimilate such works a Einstein's books on higher mathe matics. This classification seems to omit fiction. But fiction is a form of reading indulged in by readers o all grades. Its value is largely meas ured by the reader's need for relax ation.

We learn only from our betters When the best books are read, there may be an inequality, to some degree, between the author and the reader. This the reader must overcome. It is a challenge to his skill as a reader. As he masters the printed page and gets the author's full message from it, his reward is an increase in knowledge and the satisfaction of accomplishment.

A SHIRT TALE

Alice Morrey Bailey

We laughed at Grandma's romance when we read
How she had washed his shirt; how every thread
Was dear to her—his shirt, the handsome scout
Who whistled, sang, who rode, who put to rout
Their fears; this hero brave who led the train—
For they were dauntless pioneers. The plain
And canyon knew their west-turned feet. He tossed
It laughingly—bestowing favor—crossed
The wagon tongue and tipped her face to his
So; for a breath, she thought—and hoped—his kiss
Would take her lips. All day, the story goes,
She hugged the shirt. They say she pressed her nose
Deep in its folds, and breathed the scent of sage
And dust and campfire smoke—each smell a page
From his day's book—man-odors, mingled, strong.
At night, by firelit wagons, shadowed long
Like galleon sails against the stars, she scrubbed
The rough homespun. How lovingly she rubbed
Is duly told—the gentle pats, the care
She lavished, too. All this is charted there.
We laughed at her, and called her silly, young
(For she was scarce sixteen), that when she hung
It up to dry, the sleeves in shadow etched,
She fancied it was he with arms outstretched
To her. Today I do not laugh, for I
Washed your shirt and hung it up to dry.

HAPPENINGS

Annie Wells Cannon

Oh how the heart in rapture thrills o'er the beauty of the Wasatch hills
When like a crown the lilies lie sweet scented 'neath a cloudless sky.

TWENTY-FIVE years ago, in 1917, our boys went off to war to the sound of martial music 'mid tumult and shouting; glamour and glory was in every good-by; now in 1942, again is heard the tread of marching feet, but the glamour has departed and the farewells are like a solemn prayer. A great lesson has been learned from the solemn reminders of fields of white crosses and hospitals filled with disabled war veterans. This time the battle line is farther flung, this time our glorious flag, that never knew defeat until Corregidor, is threatened as never before; this time in greater faith we cry—

Lord, God of Hosts, be with us yet,
Lest we forget—lest we forget!

LIEUTENANT FLORENCE McDONALD headed the nine heroic nurses who escaped by plane from Corregidor to Australia after the most horrifying experiences perhaps ever endured by women. Each had her own story to tell. For four months "Mac" supervised her nurses under an almost steady thud of bombs overhead in the deep recesses of Malinta tunnel, after their hospital had been smashed to smithereens.

SENORITA ROSE DURLAND, of Havana, has been appointed attache of the Cuban legation in London. She is one of the few women diplomats in the world.

JESSIE SCHOFIELD, former superintendent of recreation for Salt Lake City, has accepted an appointment with the army and navy recreation program of the American Red Cross to work somewhere overseas.

MRS. GROVER RICH, of Utah, was elected president of the National Order of Women Legislators at the recent convention held in Annapolis, Maryland.

ELEANOR ROOSEVELT would not have any of her help working in slacks and anklets. She thinks they may be all right for young slender women or where a woman's work can be better done with the slack apparel, not otherwise.

NELLIE MAY KUNKLE DORAN, a Utahn now living in California, has published a volume of verses called *Autumn Leaves*, and Olive Woolley Burt, another Utah poet, has issued an attractive children's book called *God Gave Me Eyes;* Nina Fedorova's new book *The Children* is full of beauty and tenderness; *The Castle On the Hill* is the name of a new novel by Elizabeth Goudge.

JANE THOMPSON BLEAK, 96, who remembered once having conversed with Abraham Lincoln, and Mary Ann Richards Fleet, 90, both remarkable pioneer mothers, died last spring.

LAST June women were admitted to Princeton University's engineering department—the first women ever admitted to Princeton.

EDITORIAL

Vol. 29 JULY 1942 No.

Where Have We Fasted?

(Isaiah 58:3)

IN a day when tragic war encircles the globe and new trials and sorrows must be met almost daily, Latter-day Saints may well turn with renewed zeal to those principles and practices which build the Church and bring spiritual strength to the individual. Among these is the fast observance, a practice that is too often neglected or not fully adhered to, and one whose blessings and power many of us are inclined to minimize.

The principle of fasting is an ancient one. The prophet Joel instructed the people: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God and cry unto the Lord." Zechariah 7:1 records: "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye all fast unto me, even to me." The Savior taught us the great principle of fasting when for forty days and forty nights He fasted in the wilderness. Paul spoke of the fourteen-day fast of those who were with him in the boat as he journeyed to the courts of Caesar.

The word of the Lord came to Latter-day Israel through revelation given to the Prophet Joseph Smith in 1831 and again in 1832. *Doctrine and Covenants*, Section 88:76 says:

> Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

Brigham Young, referring to the institution of the fast day in modern times says: "Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help in Kirtland, and he said there should be a fast day which was decided upon. It was to be held once a month . . . and all that would have been eaten that day, or flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of the person selected for the purpose of taking care of it and distributing it among the poor."

President Joseph F. Smith, in *Gospel Doctrine* tells us, "that the Lord has instituted the fast on a reasonable and intelligent basis," and that the ". . . leading and principal object of the institution of the fast among Latter-day Saints was that the poor might be provided with food and other necessities."

The prophet Isaiah recognized this value in the fast. He taught, as do all men inspired of the Lord, the necessity of those who have, sharing with those who have not; and he saw the fast as a means whereby this might be done—not in a spirit of "strife and debate" but with a spirit of brotherly love and

self-sacrifice to "undo the heavy burdens." Speaking of the principle of fasting, Isaiah said: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

Latter-day Saints are admonished to abstain from two meals one day each month and to give the full equivalent to the bishop as a fast donation for the care of the worthy needy of the Church. President Heber J. Grant has told us that "The fast day donation alone, if we were absolutely honest with the Lord would take care of the poor among us." He says: "You cannot get a good meal for less than ten cents, and twenty cents a month for every man, woman, and child in the Church would take care of those who need care and are not chronic beggars."

The difficulty with most Latter-day Saints is that while they believe in the principle of fasting, recognizing the worth of the purpose for which the fast fund is created, yet they fail to conscientiously appraise their own expenditures for meals, and are inclined to be content to contribute the amount set by the Church as the minimum amount per capita—or even less.

I would suggest that on the Sunday preceding next fast day that each mother keep close account of what she spends for the two Sunday meals, and that on fast day at least that amount be contributed as a fast offering.

I sometimes wonder how we would like to have the Lord, who provides all things, give us our portion according to our own recorded fast-day contributions.

While temporal needs make a fast day needful, the greatest value of the fast is the spiritual value. Those who have need of great spiritual strength have ever sought the Lord fasting even as did the Savior when He fasted in the wilderness; and many there are who attest to receiving through fasting and prayer increased spiritual strength sufficient unto their most pronounced needs.

Alma rejoiced in the spiritual power of the sons of Mosiah, declaring it to be the result of fasting and prayer:

> Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.
>
> But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught they taught with power and authority of God.—Alma 17:2-3.

Fasting engenders a love for the Lord and for one's fellow men. Those who neglect to fast neglect to fully develop within themselves the true spirit of love for God and man. Isaiah sets forth the rewards of righteous fasting thus:

> Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward.
>
> Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.—B. S. S.

Grandmother Found A Way

Mabel Harmer

EVERY few days now the newspapers tell of some new commodity which can no longer be purchased because either the materials or the factory is needed for the purposes of war. Some of these items are luxuries which we relinquish with merely an inner sigh of regret, but others are things which we have come to regard as absolute necessities; and we wonder what in the world we will do when our electric flatiron or the garden hose gives out, and we are unable to purchase another.

Grandmother must have felt much the same when she packed the small space allotted to her in the covered wagon. It must have been very difficult for her to decide what she could best do without when there would be no store to supply even her most acute need. When she finally arrived in this barren land and had to make her home and most of its furnishings from whatever materials could be wrested from the land and mountain forests, she learned a great deal about inventive genius. Grandmother found a way, however, and so will we—although compared to hers, our lot is an easy one.

Our homes, for instance, are already built, as are plenty of roads, canals, and public buildings. We will not have to put up walls for protection from Indians, or fence our farms to keep out stray cattle and wild animals. Most of us probably have enough clothing on hand to last for some years with ingenious patching and remodeling.

It may help some in the years ahead, when it may not be possible to supply all of our wants by merely telephoning to the store, to recall just what Grandmother did in order to provide her family with some of the necessities of life, to say nothing of the luxuries.

In the first place, there was the home itself to be built, and there was no great concern as to whether or not the priorities list excluded bathroom fixtures, doorknobs, and stokers. Practically the only question was whether to go to the mountains and bring down logs for building materials or to find a patch of good clay and make adobies.

If the decision turned to adobies, the entire family pitched in and helped to mix the clay with sand and water until it was of the right consistency, and then they would pour the mush into the sanded molds. Every day the adobies were turned in the hot sun until they had thoroughly dried and were ready for use in building the walls of the house. If the home was built of logs, the walls were chinked inside and out and then plastered with a mixture of mud. The door was hung from strong wooden hinges. For a long time there was no glass available, so a piece of greased factory cloth was substituted for windows, which allowed some light to come through and kept the cold out.

Obviously the roof could be made of neither logs nor adobies, and since there was no way of making shingles, the pioneers looked about for the next best roofing, which proved to be rushes or willows laid over log rafters with a heavy layer

of clay spread on top. This homely roof gave ample protection except in the case of a heavy rain when leaks would develop, and every pan and bucket in the house would have to be brought into use to catch the dripping water.

In southern Utah where timber was scarce and at a great distance from the townsites, the first shelters were dugouts or willow wigwams which were superseded as soon as possible by substantial adobe homes. The willow wigwams served well enough for protection against the sun but were practically useless when persistent rains set in. A few farsighted pioneers, who had plastered their wigwams inside and out with mud were forced to open their "homes" to their less fortunate friends or relatives.

Except for the few pieces that had been carried across the plains, furniture was fashioned entirely from the materials at hand. The fireplace was made of smooth flat rocks, and the food was cooked in kettles suspended from an iron rod over the fire. Bread was usually baked in Dutch ovens. The furnishings were very meager at first, consisting usually of beds, chairs, and a table. The beds were built in the corner of the room so that the walls could form two sides while the other two sides were made of rails or poles. Pegs were driven into the walls and rails, and strips of rawhide were stretched tightly across back and forth from peg to peg. This network composed the bed springs which made up in sturdiness what they lacked in "spring." Chair seats were constructed in the same manner.

EVEN before the house was built, the pioneer father had to find ways and means of planting and later harvesting his crops upon which his family's very lives depended. A few plows had been brought across the plains, but nearly all other farm implements were handmade; some people even had to make their own plows. Elias Adams made his from mahogany trees which grew upon the mountainside, carefully selecting limbs of the right size and shape. The handles of oak were attached to the plow with wooden pins and rawhide. The oxen were hitched to the mahogany limb forming the plow-beam, while another sturdy limb served as the plow, which literally rooted up the soil instead of making a furrow.

When the grain was ready to be cut, sickles were brought into use, or sometimes it was simply pulled with everyone in the family taking a hand. Threshing was carried on by whatever ingenious methods could best be devised.

Any small amounts of grain, buckwheat, or beans were threshed with a flail. When the wind came up, the mother would sometimes perch herself on a high stool and, holding her pan of wheat to the wind would shake it so that the wheat would fall onto a cover on the ground while the wind would blow away the chaff. Two pans were used in this process. As soon as one pan was emptied, a child who stood by would hand up another panful of wheat. No matter how tired their arms became, they would continue this as long as the wind lasted.

After the wheat had been threshed, there was sometimes no way of grinding it, so occasionally the wheat was boiled with potatoes and eaten in place of bread. For leavening, the

children were sent out to gather the thin, white crusts of saleratus that would appear on the surface of the wet ground. This had to be boiled in kettles; and after it had cooled and the sediments had settled to the bottom, the liquid would contain enough soda to make the bread rise. When the Danish immigrants came, the pioneers learned from them how to make yeast, and no longer had to gather their leavening from the ground.

Cooking utensils and kettles were much more rare than if the metals had been requisitioned for the building of airplanes. In Lehi, Utah, for instance, there was an old iron kettle owned by "Grandma" Jacobs that went the rounds tof the neighborhood for the making of molasses. It was cracked in a number of places, and the pieces had to be held together by an iron band. While the cooking was going on, the cracks were filled with a flour paste. Tubs, barrels, buckets, and milk containers were all made of cedar wood obtained from the mountains. Since there were no iron bands to put around the barrels, tough willow branches were substituted.

There were no light bills to make an unwelcome appearance on the first of every month. The first lights were made by putting a rag with a button tied to one end into a dish of melted lard or fat. The rag would be lighted and would burn for some time, giving out a feeble light. Before long, candle molds were procured and tallow candles were made. These served for many years until kerosene lamps were freighted in from the East. Matches were also homemade of small splinters dipped in sulphur. They were very scarce, and the pioneers were usually careful not to let the fire go entirely out.

It is safe to say, however, that there was little time spent in pining for brighter lights, and the pioneers usually got along cheerfully with whatever they had. One woman said that during the Civil War her father used to get a paper by stagecoach or pony express about once a month. The neighbors were all anxious to hear the news, so they would flock to their place in the evening, and everyone would pitch in and build a big brush fire to furnish light so that her father could read the news to them.

AFTER the wear and tear of a long journey across the plains, it is not surprising that the need for new clothes became felt almost at once. Very few people had been able to bring any extra shoes along, and nearly everyone arrived in the Valley in dire need of new footwear. "There was only one shoemaker," says Mary Bennion Calder, "and oh, the vows that were made and broken. The first to be considered were the men who worked in the mountains. It was only the lucky ones who had shoes even for Sunday. In the winter time clogs were used principally. The little children had cloth shoes made by their mothers."

A wide variety of footgear soon came into fashion. Some of the pioneers obtained buckskin from the Indians for moccasins and cut pieces from tops of their old shoes for the soles. Other shoes were made with leather tops and wooden soles. One brother from Denmark brought tools for making wooden shoes, but the children had a hard time getting used to them and they were never very popular. One boy said that he

tried to wear them, but they hurt his instep, and he had to carry them when he ran.

The shoemaker had to put the shoes together with wooden pegs, and making them was a long and laborious process. One man, who thought to earn a little money by making pegs, worked half the night at his task, and when he brought them to the shoemaker the next morning he was told that they would have to be seasoned. Taking them home, he put them in the oven and then went about his day's work. In the meantime, his wife made a fire in the stove, not knowing that the fruits of her husband's industry were in the oven, and the pegs were burned to a crisp. He had earned six cents making the pegs which had now gone up in smoke, and had broken the blade of a $1.75 knife besides.

By 1852, the business of tanning leather for the manufacture of shoes began to flourish in the Valley. An ad in the *Deseret News*, May 15, 1852, reads:

> Wanted, beef and horse hides. Calf, sheep and dog skins. $1.50 for large hides; $1.60 for calf skins, free from cuts and damages. We also want oil from bear, horse, wolf or dog, or from cattle feet, or we will buy the cattle. Pine bark and sumac wanted. Let us have calf skins soon and you can wear boots of home manufacture.

The sources of new clothing were extremely limited, so it is not surprising that during the first year in the Valley, when everyone lived in the Old Fort, the wagon covers were put into the dye pots, colored blue, and made into dresses for the women and children and trousers for the men. Some women also took their bed ticking, colored it with kinnikinnick bark and made new dresses.

The pioneers had brought a number of sheep with them, and before long the happy day arrived when Grandmother could have a new dress by shearing the sheep, washing and carding the wool, spinning and weaving the cloth, and then cutting out her dress and sewing it by hand. We can readily believe that Grandmother did not have a new dress every season. By 1851, the fleeces could be cleaned at the millers, who advised that "those wishing wool to be carded had to furnish the necessary grease, one pound to eight pounds of wool, perfectly free from salt."

It was no easy task to operate an old hand loom, but the finished product was definitely all wool and a yard wide. There was quite a variety of dye materials to be gathered from the orchard or forest. Wild greasewood or rabbit brush made a pretty yellow; green came from sage brush or from mixing the yellow with indigo blue; madder root, raised in the garden, produced the red dye; and black came from logwood root. By dyeing her yarn different colors, Grandmother could get variety in her dress and have two or three gay stripes around the bottom of her skirt.

HOME production was vigorously encouraged by Brigham Young, who desired above all things that the people of the Territory become independent. He was not alone in this attitude, as witness the following item which occurred in the *Deseret News*, January 10, 1852:

> Captain Davis Evans, Representative from Utah County, has made his appearance in the representatives hall clad in his

own family manufactured habiliments, worthy the imitation of a nabob. We understand his wife cut and made his garments as well as spun and wove the cloth. Mrs. Evans is worthy to stand by the side of the lady in the buckskin sack whose name will be forthcoming by and by. Legislators, what have you to say for home production?

One of the reasons for sending settlers the long distance to southern Utah was so that they could raise cotton which was likely to be more scarce than ever now that the Civil War was raging in the South. An early-day resident of Santa Clara said that he procured a dozen seeds from a family that had come from South Carolina, and he raised enough cotton to have the sad experience of trying to pick the seeds out by hand.

These neighbors from the South also showed them how to make a little cotton gin, built on the same plan as a clothes wringer, equipped with very small rollers which turned in opposite directions. The cotton would go through the rollers and the seeds would be dropped on the near side. It was necessary for two people to run the gin, one for each roller. By hard work, they would get about two pounds of cotton lint and four pounds of seed in one day.

One pioneer girl wrote in her journal: "By the time cotton became rather plentiful we had none, but were permitted to glean those partly opened balls that were left when the neighbors were done with their fields. We gathered several sacks full. By the firelight in the evenings we shelled out the cotton. We dried it further in the sun. I traded mine to a peddler for calico. It was yellow with little red and blue flowers. I thought it very beautiful. I was then twelve years old, and in the six years I had been in America this was my first new dress."

Three dresses that made history were the handiwork of Mary Benson Hull of Franklin. They were made from flax that had been grown by her husband, and Mrs. Hull wove and dyed the material herself. Red, colored by madder root, blue from indigo bought in Salt Lake City, and green from a combination of burdock and indigo blue produced a beautiful plaid cloth which was fashioned into dresses with full skirts and tight basques. These dresses were considered the finest dresses in town.

Even the very young girls learned to weave cloth, and more than one pioneer lass had her first new dress after she was able to weave the cloth herself. One such was Eleanor Jarvis, who at the age of seven learned to spin and made many pounds of both cotton and woolen material. By spinning for her uncles, David and Angus Cannon, she earned a calico dress and a pair of shoes for herself.

Needles were very scarce and had to be guarded carefully. Another rarity was a flatiron. William H. Anderson, who was a blacksmith by trade, shod the mules for some of the soldiers in Johnston's army as they passed through. He saved enough of the tips cut from the nails to make a pair of tongs and a flatiron. It was the first of its kind in Manti and was "lent out to the girls to iron the ruffles on their best dresses."

HATMAKING was another art of pioneer days. After the harvest, the women would go into the fields and glean for straw, but sometimes a special patch of wheat was grown

just for hatmaking. The finer straws were used for the best hats, which were braided of eleven straws, while seven straws sufficed for the work hats. The straws were soaked until soft and then braided while they were pliable. They were pressed with an iron under a damp cloth and then sewed together in the right size to fit the wearer's head. Trimmings usually consisted of handmade flowers fashioned either of colored straw, cloth, or horsehair.

In most communities there was probably a wide variety in the hat styles, but in Orderville, where all the work was done on a community basis, the hats were all alike; and it was said that an Orderville man could be identified by his hat as far as he could be seen.

Grandma Hafen of Dixie made hats for half the people in her town. Writing of her millinery activities, she said: "I guess in those days I made enough hats to fill a wagon box. I would trade them for the things we needed. I remember making a hat for Brother Holt. It was white and turned up around the edge one inch. In exchange he made me a potato masher and a rolling pin out of nice white cottonwood."

Making all of the family clothing by hand, in addition to raising the materials for making it, entailed a great deal of work, and certainly there was no leisure time problem to worry anyone in those days. Many a mother sat up nights weaving after her day's work was done. Social affairs usually had to be combined with work, and consequently the majority of such events were "bees" of some kind or another, depending on whether it was fruit that needed to be cut for drying, quilts to be made, spinning to be done, or even wood to be cut which might bring on a woodchopping bee for the men of the family.

The men and women who pioneered this territory left a marvelous record of what can be done under adverse circumstances, and their achievements may well be a shining light to guide this generation through the dark days of the present and what may be the lean years of the future. Certainly no one who reads of the records of hardships and accomplishments of early days can help but feel that there is no such thing as real privation in this present day.

NOCTURNAL VISITORS

Olive C. Wehr

Last night when all was dark and still,
A ghostly legion came over the hill
From out of everywhere;
And I was unaware,
Because they seemed so few and slight,
How large they could loom up at night
To frighten foolish me.
But now, I laugh to see
How daylight dwarfs those imps so small
There's nothing left of them at all!

All Of Hers And Half Of His

Caroline Eyring Miner

MRS. BENSON dragged up from the garden a large bake-tin full of husked corn, three yellow squash, and four tomatoes. On the top of the full bake-tin was an aluminum bowl filled with string beans that she was supporting against her ample breast. "I'll have to get at those weeds or I'll get lost out there," she half muttered to herself. "It's not much of a garden, but it's better than none. If only Henry would help me with it a little bit, or even take an interest in it the way most men do." She came face to face with Henry, who was pushing the heavy milk cart with its full cans of milk up the incline that led to the milk room. "Look, Henry, what we've got from our garden. Now that's worth a lot. (Surreptitiously she was trying to interest him in the garden, baiting him to fertilize it another year, or at least to see to its getting plowed without so much nagging.) Now you see," she went on, "corn at fifteen cents a dozen would make this worth—one-two-three-four-five," she counted rapidly, and then estimated liberally, "well, about fifty cents anyway, and there's squash and beans besides. Why, Henry, you surely can see a garden is worth-while—and to think how I have to nag and scold to get it plowed; and it never gets a bit of manure on it with a whole world of it out there." She pointed to the corral with its fertile yards. "It just makes me sick, Henry, and every year it's the same thing."

She was off again, and Henry who had really been touched with the financial argument drew in his ears and started rattling the old cart. Sara always ended up on the self-pity note, and it made him tired. But, he'd learned not to pay too much attention to it—just kept his mouth shut and let her think she did all the work.

Sara realized she'd failed again, and chided herself as she climbed the half-dozen steps to the screen porch. "Henry looks tired and thin, and the poor man does have a lot to do. I'll just have to set these in the kitchen and go down and help him. These things will wait. Anyway, I always could work circles around Henry. He's so everlastingly slow. I have to do all my work and then half of his, too." She rather enjoyed talking things over with herself—it somehow made things clearer. She rushed to the stove, turned the burner on, grasped the kettle from its hook above the sideboard and filled it about two-thirds full of water. Then she put in a teaspoonful of salt and a cup of cracked wheat and put the lid on securely. "Now breakfast can be cooking while I help Henry with the milk. I know how to manage," she congratulated herself. "I don't make a lost move. Now Henry—he takes an eternity to do anything; has to have every detail just so before he'll start. If I worked the way he does, I'd never get anywhere either."

She was just starting down to help

Henry when John, who was three, woke up. "Good land, Johnny, go back to bed quick, it's nighttime. Mama just has to help daddy, and then she'll be right back." But Johnny protested, and Johnny won out as he always did because he had such a loud voice which would wake the other three children who ranged in the regular "two-year stair step" order—five, seven, and nine. Pants and shirts and shoes and stockings were pulled onto Johnny's chubby body, and he was allowed to go with mamma to help daddy.

Twice while she was helping Henry and having to wait for him, Sara rushed to the house to stir the mush and slam a few dishes on the table. That was system for you! Why if Henry'd do that, she wouldn't have to do all of her work and half of his.

As she vigorously stirred the mush, the doorbell rang. Sara pulled a dress over Lora's head as she ran to the door. Lora had been wandering around for sometime in her nightgown.

"Well, for land sakes, come in, Janie. We haven't even had breakfast, but I'll go with you. Just take me a second to slip something on. Didn't you say the sale was at Goodwin's? Just a second—I've been helping Henry; I could manage my own work, but you know how it is with all of mine to do and half of his besides."

She went to the basement door and called, "Henry, I'm going down to the sale at Goodwin's with Janie. Breakfast's on the stove. Now do eat and see that the children get a good breakfast. They must all get all their clothes on first, too. And Henry, please put these vegetables I got on to cook—the beans won't be ready for dinner if you don't. I ought to be right back."

WORTHY TO BE CALLED FRIEND

Gertrude Perry Stanton

Friends are celestial visitors on earth
To comfort and to hearten us awhile,
Each differing, as one star differs from
Another in its glory, yet alike.
They are not comets in erratic flight,
Whose orbits seldom intersect our own;
Nor meteors flashing once across the sky,
Leaving the darkness blacker than before.
But they are like the sun, whose healing warmth
Means hope and joy and growth; or like the moon,
Whose rays, serene and lambent, bring us peace.
Perhaps some are more like the distant stars,
Constant and faithful, above all earthly storms,
Teaching the lesson of eternity.
How rich is he who can claim many friends.

The Lure Of Melody

Dr. Florence Jepperson Madsen

Relief Society General Board Member

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by.
—From *Rabbi Ben Ezra*, by Robert Browning.

THE word "melody" is of itself so velvety-soft in sound that one can easily see why it was chosen as one of the hundred most beautiful and euphonious words in the English language. Poets have freely used this word to paint their loveliest word pictures.

Melody is defined as follows:

"A succession of single tones, having the relationship of a given mode or key and of a rhythmical structure. Also, a symmetrical whole so formed; an air or tune."—*Webster.*

"Melody is an agreeable succession of single sounds, in conformity with the laws of rhythm and tonality."—*Louis C. Elson.*

We might simply say that melody is any series of single tones expressing a complete musical thought. It may consist of two or more phrases. The following songs are examples of this: "Drink to Me Only With Thine Eyes"; "Praise to the Man"; "Blue Bells of Scotland."

These are analogous to asking a question and receiving an answer.

There are three types of melody—spontaneous, synthetic, and analytic.

A spontaneous melody is one that is conceived and written entirely as if it were a product of inspiration rather than one of effort, work, or creation. Schubert's "Serenade," and "Hark! Hark! the Lark!" are examples of spontaneous melody, as is also Mozart's "Lullaby."

A synthetic melody is one which is evolved and created from the nucleus of a small musical idea, a rhythmic pattern, or a melodic figure. (A rhythmic pattern or a melodic figure is any small group of notes by which a composition is identified.) It may consist of two, three, or more tones. Examples of this type of development are found in Haydn's "Surprise Symphony," Brahm's "Lullaby," "Sweet and Low," "Flag of the Free," and "Jesus, Once of Humble Birth."

An analytic melody is one in which the original melody is divided or subdivided into fragmentary units and reconnected with other thematic material. This has been done by most of the masters of composition, especially in their larger works. Beethoven's "Ninth Symphony" (First Movement) is a striking example of this procedure, as is also Mendelssohn's "Wedding March," pages 11 and 12 in the Kalmus Miniature Orchestra Score.

The song "Monotone" by Cornelius is an example of a melody written on a single repeated tone.

THERE are various concepts as to where and when melody first came into existence. The theological version is found in Job 38:7: "When the *morning stars sang together*, and all the sons of God shouted for joy?" The scientific version is that, as soon as speech and rhythm proved inadequate to express the inner self, men began to refine their means of address by lengthening the vowel sounds. This was specifically for the purpose of attracting the opposite sex with more individual appeal. It is thought that the songs of birds or other sounds in nature played an important part in giving primitive man his first pattern for imitation.

As civilization grew in refinement and culture, naturally these intonations and utterances became more pleasing to the ear. Thus began the growth of melody.

Gradually the common folk found that they could express their feelings and moods more completely and effectively through melody than through ordinary speech and gesticulation. Especially was this true when words were used with the melody. They then discovered that they could more fully express their common interests and experiences through this medium than through any other. This was the beginning of Folk-song, the song of the people. The following songs are of this type: "Old Folks at Home," "Old Black Joe," "Massa's in the Cold, Cold Ground," "Long, Long Ago," "Comin' Thro' the Rye," "Loch Lomond," "Annie Laurie," "The Last Rose of Summer," et cetera. The Folk-song may have many verses, but all are sung to the same melody.

As time went on and the individual singer began to assert himself, there was felt the need of another kind of song, one with more variety of melody, of contrast, and more delicacy. This led to the creation of the Art-song, the song of the artist. The following are examples of the Art-song: "None But the Lonely Heart," Tschaikowsky; "The Wanderer," "Ave Maria," and "The 23rd Psalm," by Schubert; "My Heart at Thy Sweet Voice," Saint-Saens; "Elegy," Massenet; Chopin's "Nocturnes"; and all such numbers that require real artistic performance. The poem which is used for the Art-song consists of few verses and embodies more of the poetic and emotional element with less of the narrative.

MELODIES may induce particular moods. Some of these are faith, love, fear, reverence, sadness, joy, patriotism, et cetera. Because of this fact, choice of melody varies with people. Some persons are attracted to a Folk-song while others prefer the Art-song. This choice of melody is naturally predetermined by innate gift and by training and experience. This means that one will appreciate and enjoy a melody in proportion as he can comprehend its significance and value. Thus we can say, with the philosopher, that to gain the most from a melody one must "Light well the fagots ye have brought."

A melody, to be classed as good, must have symmetry, balance, unity, and variety throughout. There must be a total absence of anything monotonous, except in melodies which for characteristic purposes have been written expressly to show mo-

notony. There must be purposeful and regular harmony of design in the development of figural or thematic material. There must be total agreement between all phrases and periods.

In order to become more appreciative of music, it is necessary for one to be constantly hearing and studying melodies. The conductor and accompanist should carry this consciousness of melody to the point of saturation so that in their chorus work they can keep bright this "golden strand" of melody and subdue all other parts in its favor. In order to properly interpret a composition, it is necessary to learn to recognize even the fragments of the original melody as they may occur in it.

The promiscuous habit of expressing dislike for any melody, whether on first hearing or not, is a very harmful one and should never be allowed to take root nor to prevail.

SINCE the scale, major or minor, complete or fragmentary, ascending or descending, is the fundamental nucleus of all melody, it is obvious that mastery of melody is predicated upon proper and complete command of the scale. One should become thoroughly familiar with the scale in all of its various phases and qualities. Facility in this direction of musical culture may be acquired by studying our hymns and noting the use of the scale elements within them and the procedure of their characteristic developments. For example, in the hymns, "For the Strength of the Hills," (fifth complete measure) and "Sweet is the Work," (first four measures) there is a complete ascending scale. In the first line of "Redeemer of Israel," the scale appears minus the two top tones. In the hymn, "Father, Thy Children to Thee Now Raise," we find in the first measure, and ending on the first note of the second measure, a complete descending scale. There is also a descending scale passage in the first line of words in the song, "When Christ Was Born in Bethlehem." The scale appears in fragmentary design in the beginning of such hymns as "Come, Come Ye Saints," "Praise God From Whom All Blessings Flow," and "We Thank Thee, O God, For a Prophet."

Those engaged in musical activities especially will find it most interesting and profitable to study songs and instrumental compositions with this same procedure. In this way only can the real meaning and beauty of the music be expressed.

> If singing breath or echoing chord
> To every hidden pang were given,
> What endless melodies were poured,
> As sad as earth, as sweet as heaven.
>
> —From "The Voiceless,"
> By Oliver Wendell Holmes.

Following is a partial list of musical compositions the melodies of which can be classified as great:

"Evening Star," Opera, *Tannhauser* ..... Wagner
"Traumerei" ..... Schumann
"Serenade" ..... Schubert
"Melody in F" ..... Rubinstein
"Home, Sweet Home" ..... Paine
"Adagio" (New World Symphony) ..... Dvorak
(Set to the words "Goin' Home")
"Air for the G String" ..... Bach
"Spring Song" ..... Mendelssohn
"Prize Song," Opera, *The Meister Singer* ..... Wagner
Second Movement of Fifth Symphony ..... Tschaikowsky

First Movement of Sixth Symphony ..... Tschaikowsky
"None But the Lonely Heart" ..... Tschaikowsky
"Moonlight Sonata," First Movement.. Beethoven
"Unfinished Symphony," First Movement ..... Schubert
"Love's Dream" ..... Liszt
"Celestia Aida," Opera, *Aida* .....Verdi
"Pilgrims Chorus," Opera, *Tannhauser* ..... Wagner
"The Last Rose of Summer" ..... (Old English Air)

TO THE NAUVOO BELL

Mabel Jones Gabbott

Ring out, O Nauvoo Bell, ring out once more!
Too long thou hast been cold and silent, hushed—
As if the closing of Time's restless door
Had locked thy sacred tales within, and crushed
Thy soul that would ring out melodiously
The story of a people great and good,
Who dared to die for that which they believed.
Too long thou hast been stilled. What history
Lies hidden in thy tones—misunderstood!
How often thou hast pealed in joy, or grieved!

Tell of the ancient mold where thou wast wrought
Before thou braved the fierce Atlantic's roar,
When to the Nauvoo Temple thou wast brought
Long years ago from England's distant shore;
And rescued by the Saints from charred debris,
By oxcart crossed the prairies vast and wide
Unto the Valley, in the mountain tops.
Tell of the sacrifices made for thee,
Of old and young who journeyed by thy side,
Of deep-walled streams, sharp cliffs, and countless stops.

Once thou didst call the Saints to kneel in prayer
Within His Holy House. Again they heard
Thy clear tones fill the early morning air:
The call to waken, march. Oft thou hast stirred
The lagging spirit to take heart again.
Thy vibrant tune has cheered the Saints of God
To find new strength, new courage, hope renewed,
As driven, homeless, weary, oft in pain,
The long unbroken desert wastes they've trod,
To reach at last the basin's solitude.

Ring out, O Nauvoo Bell, ring loud and long!
Commemorate this glorious century,
As from the campanile, in sweet, pure song
Thy sacred tales resound in melody.
Ring forth the message of our heritage,
That God is truth, and truth will find a way.
Tell of the courage of our Pioneers,
Of faith unparalleled in modern age.
Ring out again that in this latter day
We may keep bright the trust of former years.

NOTES FROM THE FIELD

Vera White Pohlman

General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes From the Field" appear in the *Magazine* for June 1942, page 420.

CENTENNIAL CELEBRATIONS

Denver Stake (Denver County, Colorado)

WANDA HAYCOCK, president of Pueblo Ward Relief Society, submitted the following report of activities commemorating the Relief Society centennial in the Pueblo Ward:

"On March 17, 1942, at 2:00 p. m., we held a program, then planted and dedicated our tree. In the evening, we presented our centennial program, which featured music by Singing Mothers, other musical numbers, and a play, 'Why Relief Society?' We played the record which was sent from Salt Lake, and then presented a candle-lighting

CENTENNIAL CELEBRATION, PUEBLO WARD, DENVER STAKE

ceremony, 'Progressive Candles.' After the program, cake, ice cream, and a favor were served to all attending."

The Pueblo Ward Relief Society had only thirteen members in 1937; by the close of 1941 it had enrolled ninety-three members.

Pasadena Stake (Los Angeles, California)

PASADENA Stake Relief Society, of which Irene Ethel Boice is president, submitted a detailed report of its centennial celebration. The following quotations are excerpts from this report, which was prepared by Constance B. Madsen, centennial director:

"At the beginning of the season a detailed plan was prepared, designed to bring into activity during the year every ward in the stake and every member in each ward in preparation for the general stake celebration. It was remarkable how well this plan was carried out. Hundreds of women were brought into activity, and each organization succeeded in weaving the year's work into the celebration plans. The culmination was the bringing together of all the wards' efforts into one great and memorable demonstration.

"The day [March 17] was one of those typically glorious Southern California days—such a day as might have greeted our Pioneer mothers of Relief Society as they gathered beneath a shady bowery on one of those proverbially rare days in June back in their mountain retreat. From every direction, pioneer-clad women flocked into the spacious patio of the Pasadena Stake Center, their arms laden with many types of pioneer-to-modern relics and trinkets. Each ward had been assigned a room in which to arrange its exhibits; and in busy-bee fashion, the Relief Society 'queens' from the ten wards of Pasadena Stake rapidly set up their displays in interesting, artistic arrangements. Thousands of items, many of great value, were displayed. Indeed, the vast crowd of people—approximately a thousand—who moved from room to room viewing the array of objects, acclaimed the exhibits as highly superior.

"One of the outstanding features of the celebration was the display of ward books. Each book was a compilation of art, history, gems of literature, pictures, music, and testimonies, tying in the lesson work of the year. Choice bits from the ward books were incorporated in a stake book.

"Apparently quite oblivious to the chaos of a war-torn world, the people assembled here in peaceful quietude for the first meeting promptly at ten o'clock in the morning. Harking back to the first meeting of the Society in Nauvoo, the inspiring hymn, 'The Spirit of God Like a Fire is Burning,' was sung with spiritual fervor. A unique welcome address was given, in which the theme of the occasion and the aim of the organization were cleverly presented. Next was a delightful tree-planting service at which the appropriate song 'Trees' was sung beautifully, and a lovely tribute was given. This was followed by ten instructive, educational demonstrations. On the tick of twelve o'clock noon, good, substantial, home-cooked food was served in pioneer motif. Although plans had been made to feed no more than four hundred, the food prepared amply

MEMBERS OF PASADENA STAKE RELIEF SOCIETY BOARD IN COSTUME AT STAKE CENTENNIAL CELEBRATION

Front row, seated, left to right: Laura P. Cheney, secretary; Irene Ethel Boice, president; Sarah Harrison, first counselor. Standing behind President Boice is Maple Hutchins, second counselor; Constance B. Madsen, centennial director, is at extreme left.

served the large crowd of approximately one thousand people. At two o'clock, after dishes and tables were cleared away, original skits with a wide variety of themes were presented in the recreation hall by the ten wards. Awards were presented to the wards with the winning skits.

"As the golden sun sank in the western sea marking the close of another day, a benediction was pronounced upon this memorable commemoration of the founding of the Relief Society organization. It was a day filled with events and happiness that might easily linger for many years in the memory of all who attended."

North Central States Mission (Minneapolis, Minnesota)

ULRIKA COOK, president of Duluth Branch Relief Society, submitted the following report prepared by Magda Syrstad King, centennial committee chairman of this branch:

"A colorful centennial pageant, adapted and directed by Magda Syrstad King, with music arranged by Dorothy Anderson Topliff, was presented by the Duluth Branch Relief Society. The pageant included three parts, as follows: The first part, 'General History,' depicted highlights of service in Relief Society under the leadership of the eight general presidents. These characters were represented mainly by the older women of our branch. In their authentic costumes they made an inspiring contribution to the evening's entertainment. The members who had joined our branch during the membership drive wore formal evening gowns and carried pennants depicting the steps of progress during Relief Society's hundred years.

"The second part, 'Local History,' showed the development of the local branch over a period of twenty-

CENTENNIAL PAGEANT, DULUTH BRANCH RELIEF SOCIETY, NORTH CENTRAL STATES MISSION

three years, and the growth of the different activities. In part three, 'Gathering of Zion,' all members were dressed in the national costumes representative of the various countries from which converts had come to live within the near influence of the Church. This scene impressed upon the group the idea of universal brotherhood among peoples throughout the world.

"All three scenes were presided over by a symbolical figure of the 'Spirit of Relief Society' as a guiding influence in all activities of the organization. The Singing Mothers'

RIGBY FIRST WARD TREE PLANTING CEREMONY, RIGBY STAKE
Juniper trees planted in observance of centennial are shown on either side of group.

chorus sang two centennial songs, the occasion being their first public appearance. Small souvenir booklets were given to all who were present as a memento of an evening long to be remembered in our midst. A birthday cake and ice cream were served, concluding the entertainment."

Rigby Stake (Rigby, Idaho)

NORA J. HENRY, first counselor in Rigby Stake Relief Society, reported the centennial celebration in Rigby First Ward, as follows:

"The Rigby First Ward Relief Society commenced observance of the centennial by presenting, in conjunction with sacrament meeting, Sunday evening, March 15, the one-act play, 'The Great Fig Tree,' by Joseph J. Cannon. The radio program, broadcast from station KSL, Salt Lake City, March 17, from 8:00 to 8:30 a.m., came in very clearly and distinctly and was enjoyed by many. For our tree-planting ceremony we planted two juniper evergreens near the entrance of our chapel.

"On the evening of March 17, a banquet was held in the stake tabernacle, where members and their husbands were seated at five long tables beautifully decorated with candles and flowers, gifts from the Sunday School, Mutual Improvement Association, and Primary. A large birthday cake decorated with one hundred candles was placed for the centerpiece. A splendid program was presented, and three charter members of our ward Relief Society—Sally A. Cordon, Mary Ellen Call, and Hattie Robins Williams—were honored. Mary Ellen Call was also especially honored as the mother present having the most daughters and granddaughters engaged in Relief Society work. Recordings extending centennial greetings from President Heber J. Grant and President Amy Brown Lyman were played as part of the program, and were greatly enjoyed. A conjoint

CENTENNIAL PAGEANT, "THE WHEELS OF PROGRESS," BENJAMIN WARD, NEBO STAKE

CENTENNIAL PAGEANT, PROVIDENCE SECOND WARD, LOGAN STAKE
Seated, and also second and third from left, standing, are the five ward Relief Society presidents honored in centennial pageant

lancing party of the Rigby First and Second Wards concluded the day's ntertainment."

Nebo Stake (Utah County, Utah)

MAUDE LUDLOW, secretary of Benjamin Ward Relief Society, eports their centennial celebration, rom which excerpts are quoted, as ollows:

"Although our ward is small, a ery fine centennial program was put ver under the direction of Presi- lent Elsie Cornaby. It began with a ree-planting ceremony at ten 'clock in the morning. At two 'clock, a program honoring the past residents of our ward was given; nd in the evening, a pageant, 'The Wheels of Progress,' was presented. This was followed by a dance in the ard hall. All in all, it was an out- tanding celebration showing the rowth of Relief Society, and it was njoyed by all who attended."

Logan Stake (Cache County, Utah)

PROVIDENCE Second Ward Relief Society, of which Edna B. Poulsen is president, reports a very successful and enjoyable centennial celebration. Excerpts from this report, submitted by Mrs. E. B. Maughan, follow:

"We had the unique privilege of honoring the five presidents of our ward Relief Society, all of whom are still members of our ward. A pageant portraying the Relief Society activities of these presidents was presented, under the direction of Eliza Zollinger.

"The story of their lives is the story of the growth of the community. In the early days, the women were called upon to act as doctors and nurses. They prepared bodies for burial, and, in some cases, even made the caskets. They made burial clothes and cared for the sick and unfortunate. Now, much of the

CENTENNIAL TREE-PLANTING CEREMONY, MEXICAN-INDIAN BRANCH RELIEF SOCIETY, JUAREZ STAKE

work of the Relief Society is in support of the great welfare program of our Church—canning fruits and vegetables, remodeling clothing, making quilts, etc.

"From the beginning of our ward, the Relief Society has helped to raise funds for the maintenance of the ward, and has helped to beautify the ward chapel and grounds.

"To see all this in pageant form was stimulating and thrilling indeed."

Juarez Stake (Chihuahua, Mexico)

NELLE S. HATCH, president of Juarez Stake Relief Society, reported that the centennial was fittingly observed with an appropriate program, pageant, banquet, and dance in each ward in the stake. The cantata, "Resurrection Morning," by the late B. Cecil Gates, was pleasingly presented in both the Juarez and Dublan Wards, in addition to a pageant depicting the growth of Relief Society in the Church, stake, and ward, and a one-act play entitled "Why?" The Chuichupa, Garcia and Pacheco wards each held a banquet, at which a birthday cake with one hundred candles was conspicuous. Also, a program showing the growth of Relief Society in the Church and this ward was presented. Chuichupa Ward compiled a very interesting scrapbook containing pictures and autographs of the ward members, both past and present. The small branches located at Chihuahua and at Cananea Sonora made the day a special occasion with a buffet supper and program and an interesting party, respectively. Twenty-seven centennial trees were planted throughout the stake, and each tree-planting was made impressive with an appropriate ceremony.

The accompanying picture shows officers of the Mexican-Indian Branch Relief Society and their husbands at their tree-planting ceremony.

CENTENNIAL PAGEANT, EVANSTON SECOND WARD, WOODRUFF STAKE

Woodruff Stake (Lincoln and Uinta Counties, Wyoming; Rich County, Utah)

CHARLOTTE BURLEIGH, secretary-treasurer of Evanston Second Ward Relief Society, submitted the following report of this ward's centennial celebration:

"'A Centennial Birthday,' a pageant written by Esther Warburton, assistant secretary-treasurer, depicting the organization of the Relief Society by the Prophet Joseph Smith, and portraying the progress and achievement made by Relief Society, was presented by the Evanston Second Ward. The Singing Mothers' chorus, directed by Miss Nellie Davies, contributed the music for the pageant. In the finale, the chorus and cast of the pageant sang 'A Song of Triumph,' which was written for the centennial by the late Beatrice F. Stevens."

In the background of the accompanying picture can be seen a representation of "The Spirit of Relief Society" and a large birthday cake under the "Arch of Triumph."

ERRATUM

Martha McBride Knight

THE article, "The Eighteen Charter Members of Relief Society," by Marjorie M. Woolf, published in the May issue of the *Magazine*, page 306, states: "Her (Martha Knight) descendants, the Knights of Provo, are glad to remember Martha as their kin." Mary Belnap Robbins, of Smithfield, Utah, in a letter written May 30, 1942, states that, "Martha McBride Knight is not related to the Knights of Provo."

MY SON PASSES

Zina Card Brown

My hearth is cold. The gray ash of loss is sprinkled on my brow.
The sackcloth of lost dreams will not warm my leaden heart.
I sit numb with shock. Till by-and-by memory fans to feeble life
The coals that were so dead. 'Tis a baby's smile that flickers
Through those sodden coals—his first smile in my arms.
It reveals the torch of faith I had let fall.

On bended knee I grasp that torch and hold it once again
To my sleeping hearth. It wakes to life anew,
For I have added fuel of trust. Thus kneeling,
With prayer's sweet mantle securing me from doubt's assailing blast,
I feel my spirit warm within my breast. As I lift my head
To smile at Hope, the last ash of my despair slips from my brow
And is carried away by the gentle breeze of love
That wafts itself from other hearts to mine.

Oh magic breeze that whispers of that greater love that holds
Its promise of eternal joys, whose embers ever glow—embers that
Burst into light and warmth! Higher and yet higher grows the flame,
Until that shaft of holy fire breaks through the veil of doubt's dark wall,
And I behold the portals of that home where death has dropped his mask
I see the spirit born anew; earthly vestures fall away
And reveal the splendor of the new-born soul.

Symphonies of light and sound pour round me till my whole being vibrates
To that great harmony. Exultant I see my child, a child no more,
But come to man's estate and clothed in holy robes
On which his earth life left no stain.

O Holy One, hear my song of praise; keep bright this vision,
That my steps shall tread the beam that lights my way to thee;
Nor let me step aside until I too shall join the circle of Thy love
Where dear ones gone before will take my hand.
May this my first-born son be then my guide to one of Thy many mansions
Which he was called to make ready for his own. Forgive the clouding doubt
That one instant hid Thy face from mine. With my face toward the light
I shall walk by faith until my summons comes.
Dear Father, through Thy Son I pray and praise Thy holy name,
And with full heart, made glad by Thy redeeming love,
I humbly say, "Thy will be done."

The above lines were written by Zina Card Brown, mother of Hugh C. Brown, after receiving a cable from the British War Office advising that he was listed as "missing in action" March 16, 1942, while flying with the Royal Air Force somewhere in England

Theology and Testimony

Articles of Faith, By James E. Talmage

Lesson 9

The Sacrament Of The Lord's Supper

(Tuesday, October 6, 1942)

Condensation of Chapter 9 of *Articles of Faith* by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

he Sacrament

After Jesus had instituted the crament of bread and wine among ie Nephites, he said: "And this iall ye always do to those who re- ent and are baptized in my name;" 3 Nephi 18:11) It is in connec- on, then, with the fourth "Article Faith," that we study the sacra- ent.

istitution of the Sacrament mong the Jews

The Sacrament of the Lord's Sup- r was instituted by Christ on the ght before His crucifixion when e and His apostles were met in an per chamber to observe the Jewish ast of the Passover. "And as they ere eating, Jesus took bread, and essed it, and brake it, and gave it the disciples, and said, Take, eat; is is my body. And he took the p, and gave thanks, and gave it to em, saying, Drink ye all of it; For is is my blood of the new testa- ent, which is shed for many for the nission of sins." (Matthew 26:26-).

Institution of the Sacrament Among the Nephites

Christ visited the Nephites shortly after the ascension from Mount Olivet as recorded in 3 Nephi, chapters 11-26, inclusive. During His first visitation He instituted the sacrament among them. (3 Nephi 18; 3 Nephi 26:13)

Fit Partakers of the Sacrament

In the primitive church, Paul gave explicit directions concerning those who should partake of the sacrament. (I Cor. 11:26-30) While instructing the Nephites, Jesus laid great stress upon the fitness of those who partook of the sacrament. (3 Nephi 18:28, 29) In relation to the instructions given us in our day see *Doctrine and Covenants* 20:75 and 46:4.

Purpose of the Sacrament

From scriptural citations it is plain that the sacrament is administered to commemorate the atonement of Jesus; it is a testimony before God that we are mindful of His Son's sac-

rifice made in our behalf; that we profess the name of Christ and strive to keep His commandments that we may have His Spirit to be with us.

The Sacramental Emblems

Among both the Jews and the Nephites, Christ used bread and wine as the emblems of His body and blood. Soon after the Church was organized in the present dispensation, as the Prophet Joseph Smith was about to purchase wine for sacramental purposes, a messenger from God met him and said, ". . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory. . . . Wherefore, a commandment I give unto you, that you shall not pur chase wine . . . of your enemies. . . . (*Doctrine and Covenants* 27:2-4. Upon this authority, Latter-da Saints administer water in prefe ence to wine.

Manner of Administering the Sacrament

It is customary for Latter-da Saints to hold sacramental meeting every Sabbath in their wards an branches. The authority of the prie of the Aaronic order is requisite i consecrating the emblems. The man ner of administering the sacramen and the prayers to be given in con secrating the emblems are recorde in *Doctrine and Covenants* 20:76-7

LESSON PLAN

Lesson Aim: To develop an understanding of the value and purpose of th Sacrament

Suggested Material Outline

I. The Lord's Supper

A. The Origin

The Sacrament of the Lord's Supper was established by Jesus on the night of His betrayal and following the Passover meal which He and the Twelve kept in obedience of the Jewish law. He broke bread and blessed it and passed it to the others and said: "Take, eat; this is my body"; (Matthew 26:26) ". . . this do in remembrance of me." (Luke 22:19) After blessing wine, he said: "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:27-28)

B. Its Purpose

C. Nature of the Emblems

". . . it mattereth not what ye shall eat or what ye shall dri when ye partake of the sac ment, if it so be that ye do with an eye single to my glory remembering unto the Fath my body which was laid dow for you, and my blood whi was shed for the remission your sins." (*Doctrine and Co nants* 27:2)

D. Manner of Administering the Sacrament

Specific instructions are given Section Twenty of the *Doctri and Covenants*.

E. Fit Partakers

Read 3 Nephi, 18:28-29. W should keep ourselves "worthy partake of the sacred emblem by a true faith in Jesus and I teachings and by genuine pentance.

II. The Sacrament is Analogous to a Weekly Baptism

At the time of baptism we publicly demonstrated, as best we could for our age and experience, that we were on the road to perfect faith in the Lord Jesus Christ, and that we had discovered and expected to continue to discover through practical experience, the saving power of true repentance. The partaking of the emblems of the sacrament is a weekly reminder that our faith in Jesus needs expansion and that repentance can still be an active force in our lives as we struggle toward perfection. In this sense the sacrament is analogous to a weekly baptism, and through it the child of eight, and in fact all of us, can move toward a fuller understanding of the saving power of faith, repentance, baptism, and all the principles of the Gospel.

III. The Sacrament as an Aid in Worship

Because of the music and the atmosphere of peace and quiet during the passing of the sacrament, an attitude of meditation is rather easily acquired. In this situation it seems natural to seek God. Genuine worship goes forward with comparative ease. Probably no other aspect of church service is so conducive to genuine worship. Because of this, the wise person makes use of this weekly opportunity to worship—to seek God, to find Him while solving a problem, and to adjust to the new "vision."

Suggested Method Outline

I. The subject, "The Lord's Supper," might be assigned to a member of the class as a talk. The passages of scripture cited should be read in an impressive manner.

II. Following the introduction to the topic, "The Sacrament is Analogous to a Weekly Baptism," the teacher might ask such questions as these: In terms of affecting one's way of life, how are the sacrament and baptism alike?
Why is the sacrament so important in the life of the child who is baptized at the age of eight?
Just how does the sacrament help build a fuller understanding of faith, repentance, and baptism?
How does the sacrament help a person to build a Christ-like life?

III. After introducing the subject, "The Sacrament as an Aid in Worship," the teacher might lead the members of the class to describe the religious experiences which they have had during the passing of the sacrament. Such expressions are so personal that care will need to be exercised, but if the responses are free much good will result.

IV. The members might be asked to actually test out the sacrament period as a time for genuine worship. Each member should be urged to evaluate within herself the results. Such a project could lead to marked religious development. Mothers could be urged to teach their children respect for the sacrament period during a meeting by assisting the child to have a more complete understanding of its significance.

V. As a closing sentiment, the teacher might conclude thus: "One need not languish for want of spiritual nourishment. Jesus promises, 'I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst.' "

Visiting Teachers'

Messages To The Home

Lesson I

Scripture Reading As An Expression Of Faith

(Tuesday, October 6, 1942)

THE *Bible* has for centuries been regarded as the word of God. The Latter-day Saints also look upon the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price* as the word of God. Our range of scripture thus becomes larger than that of any other Christian people.

In various ages the Lord has enjoined upon the Saints the necessity of scripture reading and study. Jesus tells us to "search the scriptures." (John 5:39) In our own time the Lord has said, ". . . study my word which hath gone forth among the children of men, and also my word which shall come forth." (*Doctrine and Covenants* 11:22) Clearly the word that "hath gone forth" refers to the *Bible;* that which "shall come forth," to the *Book of Mormon.*

As a guide for living, the scriptures are unsurpassed. They are intimate, personal, and they touch the innermost life as well as our daily relationships and our attitudes toward God. They also form the basis of the civil and religious laws governing groups. The "Decalogue" is the foundation of secular government in most civilized countries. "The things which thou hast received in my scriptures," the Lord has told us, constitute "my law to govern the Church."

The power of the scriptures is shown by the influence they have had in molding the lives of men of a nations in all ages. The chang which Christ's life and teaching work in people's thoughts and acts a continuing miracle.

Christ spoke to mankind in th language of love, which is the lan guage of sacrifice. "In suffering fo the world [He] adopted the on means of reaching the heart. Th story of His life, His teachings, Hi sufferings, and His death has bee translated into every language, an everywhere it has reached the hea . . . ."

In these times there is a speci need for a sure guide to living, an this we can find in the scriptures.

To be a good Latter-day Saint re quires, however, not only prayer an meditation, but also study. "Th Kingdom of God is like a treasu buried in a field, to be found by hi who seeks it diligently." It is no enough merely to know the scri tures; their teachings must be applie in our lives. Ideals and informatio are of little or no use unless we e press them in our personal behavi and human relations.

Some people know the scriptur only in a vague, indefinite way, d pending on what they hear in re gious gatherings. That is not enoug One must read and discover for hi

elf the truths which they contain. The custom of scripture reading in he family should be revived among is. Time can be found to do this f we have the will to do so and the aith that in the scriptures we shall ind the way to the abundant life.

Discussion

1. Suggest ways of systematic, personal study of the scriptures.
2. Which would be more valuable to the family, individual or group reading of the scriptures?
3. Suggest ways of getting young people interested in a study of the scriptures.

Work-and-Business

NO lesson is published for the work-and-business department in this issue of the *Magazine*, as it is the plan of the General Board to make the subject matter for he course "New-Fashioned Thrift" as current as possible. The first lesson, "Peace vs. Wartime Habits," to be presented in the wards October 13, 1942, will appear in the August issue of the *Magazine*.

Literature

The Bible As Literature

Lesson I

Why The Bible Should Be Studied As Literature

(Tuesday, October 20, 1942)

(Class leaders should keep constantly in mind that this course considers the *Bible* only as literature, and makes no attempt at interpretation of theological problems.)

Objective: To indicate some of the values to be gained from the study of he *Bible* as literature.

Lesson Topics

1. Why the *Bible* has not been widely studied as literature
2. Why it should be so studied
3. Two methods by which the *Bible* might be studied

Recently the United States Army began to distribute more than a million *Bibles* among the soldiers. President Roosevelt, commending the action, said:

> Throughout the centuries men of many faiths and of diverse origins have found in he sacred book words of wisdom, counsel, nd inspiration. It is a fountain of strength, nd now, as always, an aid in attaining the ighest aspirations of the human soul.

Many have deplored the fact that the *Bible* is not more widely read. Benjamin Franklin was at one time associated with a group of self-styled intellectuals in Paris. The general attitude of these people toward the *Bible* and anyone who took it seriously was scornful. They appeared to think that to read or quote the *Bible* was the mark of the ignorant. At the same time they were enthusiastic over ancient writings of races and religions other than those of the Hebrews and the Christians. At their meetings they would praise the beauty, spirituality, and profundity of such

writings. The aim of each member of the club was to discover some new treasure from the Orient and bring it to share with the other members.

When it became Franklin's turn to entertain the group, he hired a famous actress to learn and recite the "Book of Ruth." He said: "I have found an ancient idyl which I think is unknown in Paris; certainly known to very few. I have brought a translation to lay before you. But to do full justice to the singular beauty of this masterpiece, I have brought this actress, whom you all know and admire, to present it to you."

The listeners were so moved by the pathos, the charm, the spirituality of the idyl that they exclaimed over it, and lamented that they had never heard of it before. When they had gone to extremes in their applause and praise, Franklin said: "This idyl is from the despised *Bible* —well-known to all Christian ignoramuses—in which book, if you care to look, you will find more and better literature."

Perhaps this story seems an exaggeration. But Bruce Barton in *The Book Nobody Knows* suggests that somewhat the same condition exists here and now.

Why the Bible Has Not Been Widely Studied As Literature

Wallace A. Armstrong, in *How to Study the Bible*, says he feels that the reason the *Bible* is not more widely read today is, in part, because the *Bible*, unfortunately, is not presented for reading or study in the form of other books, but is divided into paragraph verses, numbered in order. It is evident that this arrangement of *Bible* content has been productive of much ignorance concerning the rea meaning, the larger truth of many c its books. It has led to the use of th *Bible* as a sort of "dictionary of re ligion," and little more. It has com to be, as Doctor Armstrong says simply "a collection of texts to whicl we may go to gather ammunition now to bombard an enemy, now t defend ourselves." We must neve forget that the chief value of th *Bible* is and will remain its religiou value. But we should realize als that it has other rich values when regarded simply as literature.

Dr. Richard Green Moulton in th chapter, "The Bible as Literature," in his *World Literature* emphasizes this point. He says the *Bible* is no only a source of spiritual life, bu that it is something besides. It is, b the very meaning of the word *Bible literature;* for *Bible* means a collec tion of books. Extreme reverence for its religious value has kept peopl from recognizing its literary values In reality, if it is studied as literature it more readily gives up its greate religious value. The discrimination of the literary forms in the *Bible* i essential for the full interpretation and force of the great book.

Why the Bible Should Be Studied as Literature

First of all then, the *Bible* should be studied as literature because such a study is a necessary adjunct to a proper spiritual interpretation of it It is Doctor Moulton's opinion that "It is only when each literary section has been understood as a whole in its plain or natural meaning that it is safe to go forward to the deeper spiritual signification." Be that as it may, it is true that it does have the values that other great masterpieces

ave, for it is recognized as the great-
st literature ever written.

A few days before Sir Walter Scott
ied, he said to his son-in-law, Lock-
art, "Read to me from the book."

"What book?" he was asked.

"Need you ask?" the great writer
f many books replied. "There *is*
ut one."

But the *Bible* is more than a book;
is a library containing fifty-six dif-
erent books, yet all are woven into
ne literary unity. As Bruce Barton
ays, "This great masterpiece con-
ains many treasures." He empha-
zes four. He says that first it gives
bird's-eye view of the development
f civilization. It is a religious and
istorical record, starting with the
rigin of the earth, portraying the
se of nations, the development of a
articular people and their emer-
ence into national life, their rise
nd fall, their contact with the
vilizations of Greece and Rome,
nd so on.

He next points out that the *Bible*
ffers an unmatched revelation of
uman nature, and that it has power
o develop the best in man. He calls
"the world's best textbook in hu-
an nature," and quotes the follow-
g from William Lyon Phelps:
Everyone who has a thorough
nowledge of the *Bible* may truly be
lled educated; and no other learn-
g or culture, no matter how ex-
nsive or elegant, can, among Euro-
eans and Americans, form a proper
bstitute. Western civilization is
unded upon the *Bible*: our ideas,
ur wisdom, our philosophy, our lit-
ature, our art, our ideals come more
om the *Bible* than from all other
ooks put together. It is a revela-
on of divinity and of humanity. . . .
thoroughly believe in a university
education for both men and women;
but I believe a knowledge of the *Bible*
without a college course is more valu-
able than a college course without
the *Bible*. For in the *Bible* we have
profound thoughts beautifully ex-
pressed; we have the nature of boys
and girls, of men and women, more
accurately charted than in the works
of any modern novelist or playwright.
You can learn more about human na-
ture by reading the *Bible* than by
living in New York."

He says the third treasure is the
Bible's story of the most successful
life ever lived—the life of Christ
which, after two thousand years, if
His teachings were followed, would
transform individuals and countries.

And fourth is the great book's
purely literary offering. The *Bible*
is the greatest literature of all ages,
including proverbs, essays, orations,
short stories, poems, dramas, and
other types of literature.

On this last point William Lyon
Phelps says: "Priests, atheists, skep-
tics, agnostics, and evangelists gener-
ally agree that the *Authorized Ver-
sion of the English Bible* is the best
example of English literature that the
world has ever seen. It combines the
noblest elevations of thought, aspira-
tion, imagination, passion and re-
ligion with simplicity of diction."
He says that the characters are just
as real to him as great men of our
time. The book reveals the baseness
of human nature and its folly, but
it reveals also the grandeur and
nobility of mankind.

Doctor Moulton points to the fact
that our English civilization in all
its varied phases sprang from two
roots—Greek and Hebrew. That is
another reason why we should study
the literature which is the record of

one of the foundation civilizations upon which our own rests.

As literature, the *Bible* can give us a widening of intellectual horizons, an enrichment of emotional experiences, an elevation of ethical standards, and, in addition, a delight in the charm and beauty of its style.

The *Bible* has had far-reaching influences upon other literature. It has inspired great dramas, novels, lyrics, and other types. *Athalie*, a tragedy by Racine; *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes* by Milton; "Saul" by Browning; *Joseph and His Brothers*, and other novels by Thomas Mann are but a few of the literary masterpieces either based upon or inspired by it. In addition to these pieces of literature, which have been completely influenced by the *Bible*, there are countless others which have been influenced in their messages, or beauty of style through allusions or figures of speech based upon it. Dante refers to the *Bible* hundreds of times in his *Divine Comedy;* Shakespeare and many others have reflected its influence over and over again.

What is true of the influence of the *Bible* upon literature, is also true of its influence on the other arts. Everyone has heard of the famed picture, "The Last Supper," by da Vinci, in Milan; of "The Last Judgment," in the Sistine Chapel of the Vatican; of the statue of Moses in St. Pietro in Vincoli, Rome. In fact, there are literally thousands of pieces of art based upon Biblical subjects. The beautiful madonna paintings by such masters as Frere, Bellini, Fabriano, Morelli, Ferrari, and Sassoferrato; the famous masterpieces inspired by the life of Christ, including "The Holy Family," the "Last Supper," the "Crucifixion," th "Transfiguration," by Murillo, d Vinci, Titian, Raphael, and othe indicate something of the profoun influence of the *Bible* upon paintin Equally striking examples may b found in the field of sculpture. Me tion has already been made of M chelangelo's "Moses" (in St. Pietr in Vincoli, Rome). In St. Peter' in Rome, is his lovely "The Piety, a statue of the mother of Jesus hol ing His crucified body in her arm There are other pieces equally fa mous, not only by the older master but also by later ones. Among thes famous pieces are the "Christ" an the "Apostles" by Thorvaldse Music has offerings equally rich Everyone knows and loves Handel' "The Messiah." Volumes of sacre hymns and anthems have come fro passages in the *Bible*. It is quit evident, then, that to receive th most from these arts so influence by the *Bible*, we need to know th literature which inspired them.

Two Methods of Studying the Bible as Literature

Many ways to study the *Bible* a literature have been offered by di ferent writers. The following meth ods are suggested by Doctor Mou ton: after the *Bible* has been re stored to its full literary form (a essential for any literary study), i may be considered book by book— each book being regarded as a sepa rate unit. The different books hav instrinsic values in themselves. The should be classified according to thei types; their various literary value should be emphasized; for instance we should ask whether each book re stores the past, holds up before u

me ideal, gives us a deeper insight to human nature, etc.

Or the *Bible* may be studied as ıe large unit—an autobiography of :hosen people—holding within this storic framework many smaller iits, such as short stories, dramas, oems—in short, all types of literare. (Doctor Moulton's *The Modn Reader's Bible*, with its notes, is apted to the latter method.)

However, before the study of *Bible* erature itself is undertaken, conleration must be given to backound and other related aspects of e study.

Lesson Helps

1. Discuss briefly some pieces of literare inspired by the *Bible*, such as "The per" and "Jephthah's Daughter" by N. Wallis, and "The Lost Word" by Henry n Dyke.

2. Explain allusions to the *Bible* or ures of speech based upon it, found in ne poems not using a biblical theme.

3. Show pictures of some painting or lpture inspired by the *Bible* and give nificant facts about the artist.

4. Compare Doctor Moulton's *Modern Reader's Bible* or Bates' *The Bible Designed to be Read as Living Literature* with ordinary versions, and point out how these books aid a study of the book as literature.

5. Read a choice excerpt from the *Bible* and discuss its literary merits.

References

(These books are listed here with the hope that possibly some of them may be available in public or school libraries, or elsewhere in local communities.)

Wood and Grant, *The Bible as Literature*

Dinsmore, C. A., *The English Bible as Literature*

Armstrong, Robert A., *How to Know the Bible* (Chapter III)

Moulton, Peters, Bruce, *The Bible as Literature* (Introduction and Chapter I)

Barton, Bruce, *The Book Nobody Knows*

Bower, William, *The Living Bible*

Moulton, Dr. R. G., *The Modern Reader's Bible*

Bates, Ernest S., *The Bible Designed to be Read as Living Literature.*

Battenhouse, H. M., *The Bible Unlocked*

Goodspeed, Edgar J., *The Story of the Bible*

Goodspeed, Edgar J., *The New Testament—An American Translation*

Social Science

What America Means

Lesson I

America, The Land Of Promise

(Tuesday, October 27, 1942)

(Class leaders are warned to present the lesson and direct class discussion along the broad basic principles upon which the Government was founded. Partisanship issues should be avoided.)

"... look unto the rock whence ye are hewn." (Isaiah 51:1.)

"The story of the colonization of America is a fitting prologue to the telling of its pose. Both natures of man invited him to the new world. The quest for gold was r. Many early attempts at colonization owe their beginning to the incentive of wealth. : the better nature of man summoned him to America in search of treasures richer n gold: his quest was for freedom, liberty, and equality of rights. Then the common

people sought a haven in America because of religious persecution. Left alone to the ta of clearing the wilderness, the colonists succeeded, without the aid of the parent gover ment, and gardens and fields replaced the wilderness.—Snyder, *America's Purpose.*

AMERICA, throughout the centuries, was unknown to the people of Europe. It was a virgin land. Great forests covered the country from Maine to Florida and westward to the prairies beyond the Mississippi River. There were the buffalo, the deer, the bear, the moose, and elk, as well as the smaller animals. The timber wolf prowled through the forests, and the only inhabitants were the Indians. There were minerals—gold, copper, silver, coal, and every other precious metal known to man. The rivers were big enough to carry ships, and little did the early settlers dream of the great power locked up in the mountain streams. It was a "Land of Promise," and the early pioneers could well quote the words of Moses:

> For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land He hath given thee. (Deuteronomy 8:7-11.)

In tracing the history of our forefathers back to Europe, we find that their roots lie deep in the past of European nations from which came the multitude of immigrants, who with their descendants have peopled the United States. Many of our institutions, as our language, came to us from England, and "we must take account," says James Truslow Adams, "of influences from th many ancestral lands whence ou people descended, but as general understood and accepted by us, ou history begins with the first disco eries and settlements along ou coasts, little more than four centu ies ago." While the Spanish an French came to the shores of Amer ca in the sixteenth century, litt influence did they have on the f ture of American civilization with the confines of the present Unite States. England was the first of th great nations to make permaner settlements. Puritanism was one the forces of the age when Englan sent forth her colonists to thes shores. The Puritans were made u of all sorts of minds, from those the great noblemen and thinke like Milton to the illiterate peop of the soil. Great trading compani came into existence, and it was som of these companies that encourage the colonization of the New World We do not wish to infer that th Puritan movement to America wa exclusive of all other religious group Far from it! There will be peop who read these lessons who are d scendants of the Quakers and othe religious groups, but we emphasiz the Puritan movement as an examp of the qualities that Englishmen ha in their national life four hundr years ago.

THE English people had a burnin desire in their hearts to come the New World where they coul have their own homes and worshi God as they pleased. They were n afraid to brave the unknown Atla

e in old wooden ships no larger than ır ferry boats of today. They came ıth visions of a new life, but little alizing that their children would in ture days be stirred to the loftiest oughts and to greater religious and olitical ideals. England, the three candinavian countries, Germany, rance, Spain, Italy, Holland, Rus-ı—in fact, every European country contributed to the settlement of merica. Our English forebears ok the lead, and our institutional e is almost wholly English. They had religious and moral qualities, nich gave wholesome sanction to fferences of opinion. Although parated from Europe by the Atlan-c Ocean—a much wider barrier in e early days of small, slow sailing ssels than now—the Eastern coast America was within easier reach of e English, French, and Dutch than as any other lands these people uld occupy. This helped in keep-g in touch with the thought and lture of an old civilization. By the ne of the American Revolution, ere were many religious sects set-ed along the Atlantic seacoast—ıritans, Quakers, Lutherans, Cath-ics, Baptists, members of the ıurch of England, Moravians, ethodists, and many others.

The first settlements were English th some scattered neighbors from olland, Germany, and France, owing that the roots of America go ep into Europe. Throughout the es, the English people had been veloping their democratic govern-ent which rests on the will and con-nt of the people. In the year 1215 e Magna Carta was granted by ng John, and centuries later the tition of Right and the Bill of ghts guaranteed to the people such fundamentals as the right of trial by jury, the right to petition the King in case of grievance, freedom of speech in Parliament, and other elements of political rights which form a part of the English institutions. The Bill of Rights, particularly, was the forerunner of the Bill of Rights of the Constitution of the United States, for it granted religious freedom and the freedom of the press—books were to be printed freely without censorship. A new age had come to England as a result of the Protestant Revolution, and the *Holy Bible* was printed in the English language. Among the Puritans, Quakers, Lutherans, and all the Protestant sects, the teachings of the *Bible* became the divine standard of right living and thinking; at the same time, they found in the sacred volume the treasures of the noblest literature unrolled before them. They and their children read the "Book of Job," the prophecies of Isaiah, and the revelations of St. John. John Fiske tells us that it was a time when no English literature existed for the common people, but this "untold wealth of Hebrew literature was implanted in the English mind as in a virgin soil." To its pages they went for daily instruction and comfort, and with its strange Semitic names they baptized their children, and from its precepts they sought to build within the hearts of their children a rule of life that would "renew a right spirit within them." The holy scriptures gave them life and the vigor of new ideals. While at times there were violent manifestations of discontent, the different sects regarded the *Bible* with sacredness of feeling. In twenty years, twenty thousand Englishmen fled from England to

join the Pilgrim fathers, and hardly a family was without a *Bible*, which accented to every man that he is a child of God.

PERSECUTION of one sect by another was not uncommon. The Puritans hated the Quakers, and as for the Catholics, all the Protestant sects were opposed to them, and yet in 1649 the Catholics in Maryland passed the first religious tolerance act in our history. A great lesson for our day is given in the history of Roger Williams, the founder of Rhode Island. Among all the Puritans who came to New England, there is no more interesting figure than he. This young preacher announced the true principles of religious liberty with a clearness of insight quite remarkable for his time. He wrote a pamphlet in which he denied the right of the colonists to claim the lands of New England. He held that the soil belonged to the Indians, and that the settlers could obtain a valid title to it only by purchase. When the Quakers were persecuted in Rhode Island, he led in issuing the statement: "We have no law amongst us whereby to punish anyone for only declaring by words their minds and understandings concerning the things and ways of God as to salvation and our eternal condition. . . . Let us not be compelled to exercise any civil power over men's consciences."

Such was the humble beginning of the great Puritan exodus from England to America which had so much to do with the founding and peopling of the United States. The Pilgrims of the Mayflower were but the pioneers of a mighty host. There were only one hundred and two on board the Mayflower, and over ha of them died the first winter. A one time the living were scarcely ab to bury the dead. At first they we crowded under a single roof, and th Indians brought them corn. Durin the first spring and summer, twent six acres of land were cleared, and plentiful harvest gathered. Gove nor Bradford appointed a day Thanksgiving. Town meetings ha been held and a few laws passed. Th New England town government wa established throughout New En land, and when the towns united i 1642, the people sent from each tow representatives to a general cour This was the beginning of represe tative or republican government i America.

THERE is a noble truth to remem ber about the settlement America by the English and oth European peoples. Here in nam and truth the Creator was confesse His law was authority, and His Pr vidence was trusted. The name the Son of Man and His teachin were honored. The day of His birt and His rising from the dead we commemorated. It seems that th settlement of America and the fo mation of the Republic of the Unite States was an event ordered of Go for the bringing of His kingdom upo the earth. A republic is the highe form of political institution, D'Tocqueville wrote, and the highe form of republic is one made of di ferent nationalities, brought und one government and one flag. Su a republic was unknown, and th time came for it, and this was th only land where a nation of this kin was possible. The continent ha been concealed until the right me

ghtly trained, could build their omes in the wilderness and hold the ound for a purpose higher than ey knew. Governor John Win-rop of the Massachusetts Bay Com-ny wrote in 1630: "The planting New England will be a service to e Church of great consequence to rry the Gospel into those parts of e world, to help in the coming of e fullness of the Gentiles." Orson Whitney, in his *Saturday Night houghts*, speaking of the restora-on of the Gospel says of America: n no other country on earth, with-t special divine interposition in its half, would this great and marvel-s work have been permitted to me forth." The American colonies came a republic, the first of its nd in the history of the world.

Suggestions for Study

Your lessons should suggest to you many pics for study. You will naturally choose subjects according to your likes. Recently a student said: "I would rather study the history of the Quakers in America than any other subject." So it will be with you. Try to find subjects in all the lessons that interest you, and study them. For this lesson, we suggest for outside study, the Reformation in England, and the printing of the English *Bible*.

Why do we say: "The English colonists brought the *Bible* and the name of Jesus Christ to the world?" Give all the examples you can to prove this statement.

What do you think of the statement: "The settlement of America and the formation of the Republic of the United States was an event ordered of God?"

Read *Book of Mormon*, II Nephi 10:11-13; I Nephi 13:12-20; 22:7-8; Ether 6:12.

What were some of the ideals in religion and other phases of life of your forebears? Tell about them to the class. Your forebears brought to America beautiful folk songs and folklore of their home life. Have you preserved any of these?

What thought of this lesson has been very impressive to you?

Read in *The American Citizen's Handbook*, pp. 13-17.

General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States in lieu of social science lessons.)

Emma Hale Smith

First Relief Society President

(Tuesday, October 27, 1942)

AT the age of twenty-one, Joseph Smith was employed in Har-ony, Susquehanna County, Penn-lvania. He boarded with Isaac Hale d fell in love with his daughter, mma, a graceful, dark-eyed girl of rong character. Her ancestors had d deep religious convictions; some d suffered for being Huguenots, e had been burned at the stake be-use he was a Protestant, and several had come to America for religious freedom. Emma, also, was to suffer for her convictions. Her father, Isaac Hale, opposed her marriage to a youth who claimed to have visions and planned to establish a new faith. But the girl's heart was fixed on the young Prophet, even though he was a poor and persecuted stranger.

Joseph's mother records that her son returned home and said to his

parents: "I have concluded to get married; and if you have no objections to my uniting myself with Miss Emma Hale, she would be my choice in preference to any woman I have ever seen."

The parents were pleased and requested Joseph to bring Emma to live with them. Mother Smith wrote in her *Life of the Prophet*: "I set myself to work to put my house in order for the reception of my son's bride, and I felt pride and ambition in doing so . . ." She looked forward to the companionship of her daughter-in-law; and, indeed, the bride, married against the wishes of her own family, fitted happily and well into the home life of her new parents.

Emma, born July 10, 1804, in Harmony, was married January 18, 1827. The following September 22 was the time set by the Angel Moroni for Joseph to receive the golden plates. When he left on that secret nocturnal journey, the young wife left with him in his borrowed vehicle, and returned with him the following morning.

While awaiting the delivery of a strong chest, Joseph concealed the plates in a birch log about three miles from his home. Then he went to Macedon where he was employed digging a well. Rumors spread that the valuable gold plates were in Joseph's possession. A threatening crowd, hoping to seize them, gathered near the Smith home. Joseph's mother was very anxious. "If I had a horse, I could ride to Macedon," volunteered Emma. In the pasture at that moment was a stray horse with a withe around its neck which, according to law, designated the horse as lost. It was brought to the hou for Emma.

In Macedon, the Prophet receive an impression that all was not righ Hastily dropping his tools, he clim ed from the well and walked towar the house, where he saw his wife, graceful and expert rider, approacl ing on the sorry-looking nag with i hickory withe. He borrowed a hor from his employer and rode home b side his bride, to protect the plat at any cost.

Two months after the organiz tion of the Church, April 6, 1830, th Prophet's wife was baptized. A fe weeks later, Joseph received a revel tion directed to Emma, his wif which is the only revelation directe to a woman recorded in the *Doctrin and Covenants*. (See Section 25) I this revelation, Emma Smith wa addressed as an "elect lady" whon God had called. She was told to b a comfort to her husband in his a flictions. She was "to go with hin at the time of his going, and be unt him a scribe," and "be ordained un der his hand to expound scripture and exhort the Church." Her tim was to be given to "writing and learn ing much," and she was "to make selection of sacred hymns" to be use in the Church. (Many hymns c her choosing are in our song book today.) The above revelation als contains a solemn warning to "Kee my commandments continually . . And except thou do this, where I an you cannot come."

Most of his life, persecution dog ged the Prophet's steps, and Emm had many trials, which she endure courageously, sometimes beside he husband and sometimes separate from him. There were changes, un certainty, and frequent moves. Th

ung couple had left Father Smith's me, and becoming reconciled with mma's father, had bought the roperty next to his in Harmony, here the translation of the plates as continued with Emma some-mes acting as scribe. Later they ent to Peter Whitmer's home in ayette, New York, where the trans-tion was concluded.

From 1831 to 1838, they lived in iram and Kirtland, Ohio. In Kirt-nd, Emma supervised the boarding id clothing of the men building the mple, and was generous and hos-table to the Saints who were mov-g to their first gathering place.

The Prophet and his wife experi-ced bitter disappointment when eir firstborn child died at birth in 28, and again when their twin son id daughter died at birth, in 1831. owever, instead of giving way to ief at this second calamity, they lopted the twin babies—a boy and girl—of John Murdock, whose wife id died at the birth of these babies. he boy died in 1832, but the girl ew to womanhood and married. mma Smith's kindness to her foster ughter and to the Saints, and her her fine womanly qualities have me down as a tradition in the urdock family. Sister Smith later re five more sons; one died, and ur grew to maturity.

From Kirtland the Smiths moved Far West, Missouri, where Emma dured bitter persecution. In 1839, nen the Prophet was unjustly con-ed in Liberty Jail, his wife, with e other Saints, was ordered to leave e state. Carrying her two youngest ildren and with the oldest boy and e little girl clinging to her skirts, e crossed the frozen Mississippi ver on foot.

In Nauvoo, Emma Smith established three successive homes. When a violent epidemic of ague swept the early settlement, the Prophet and his wife filled their house with the sick and cared for them personally. In order to accommodate more who were ill, they pitched a tent in the yard for the well members of their own household.

WHEN the Relief Society was organized in 1842, Emma Smith became its first president. Following parliamentary procedure, she conducted the meetings with dignity. She recommended the employment of a skilled widow as a seamstress, and encouraged prompt payment for this service. She suggested buying materials to be made into clothing for the poor. She thought a committee should visit the poor and learn their needs. Her practical, intelligent ideas helped to lay the groundwork for many Relief Society activities of today.

Four months after its organization, the Society prepared a petition asking Governor Carlin of Illinois to rescind an order to turn Joseph Smith over to his enemies in Missouri. Every member signed the petition, and Emma Smith, accompanied by Amanda Smith and Eliza R. Snow, went fifty miles to Quincy, to present it personally. On August 31, President Smith attended Relief Society meeting and thanked the women.

Two weeks before this, on August 16, trusted friends had conducted Emma to a little island to meet her husband who was eluding enemies. Joseph Smith wrote of the event: "How glorious were my feelings when I met that faithful and

friendly band . . . when I took by the hand on that night my beloved Emma . . . the wife of my youth, and the choice of my heart . . . I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and the sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. . . . Again she is here—undaunted, firm, and unwavering—unchangeable, affectionate Emma."

Yes, there were intervals of peace, with some prosperity, periods when Emma Smith, with her erect figure and proud, dark head, stood beside her husband, graciously dispensing kindness and hospitality, and enjoying many honors. However, after 1842, clouds continued to gather, culminating in the tragic martyrdom. When the bodies of Joseph and Hyrum Smith were brought to the Mansion House, Emma was ca ried to her room, insensible. Fiv months later she gave birth to a so She remained at Nauvoo and late married Major Bidamon. Before th martyrdom, Mother Smith, then widow, had come to make her hom with Joseph and Emma. Soon afte ward, she became very ill. Speakin of her sickness, she wrote: "For fiv nights Emma never left me, bu stood at my side all the night long. For several years prior to her deatl Mother Smith lived with Emma Emma Hale Smith died April 3 1879, and was buried beside th Prophet Joseph Smith.

References

"Emma Hale Smith," *Handbook o Relief Society*, p. 109; *A Centenary of R lief Society*, p. 10.

"Emma Smith the Prophet's Wife," *R lief Society Magazine*, April 1933, p. 236.

"Emma Smith—Church Hymns," *R lief Society Magazine*, March 1939, p. 16

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—**Book of Mormon,** 2 Nephi, 2:25.

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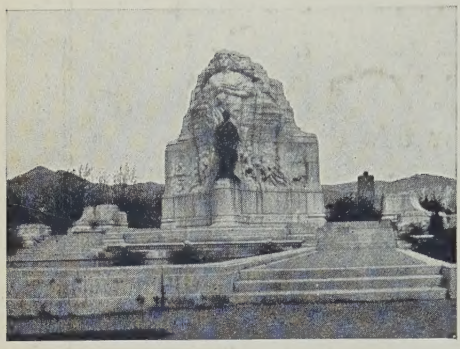

The Mormon Battalions...

HISTORY doesn't say so, but there were two Morm Battalions. One was made up of the sturdy, Go fearing men, who, in 1846, marched forth in answer their country's call. The other was made up of the wom left behind; the women who gave their sons, husbands a fathers and then carried on, regardless of hardship, to ma possible the reclamation of the waste places.

Those women, our mothers and grandmothers, the R lief Society members of a generation that is gone, gave a lesson in fortitude and courage which can serve us w in the troubled world of today.

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